THE

Protestant Reconciler,

Humbly pleading for

CONDESCENTION

TO

Dissenting Brethren,

IN

Things Indifferent and *Unnecessary*,

For the Sake of

PEACE:

AND SHEWING,

How Unreasonable it is to make *Such Things* the *Necessary Conditions* of *COMMUNION.*

By a Well-wisher to the Churches Peace, *and a Lamenter of Her* Sad Divisions.

Συγχωρήσωμέν τι μικρὸν ἵνα τὸ μεῖζον ἀντιλαβώμεν τῆν ὁμόνοιαν. Nazianz. Orat. 14. p. 223.

We do not think that Reverence we have for the Church of England, *in the least degree diminished by our Condescentions not peremptorily to insist upon some particulars of Ceremony, which, however introduced by the Piety, and Devotion, and Order of former times, may not be so agreeable to the present, but may even lessen that Piety and Devotion, for the improvement whereof they might happily be first introduced, and consequently may well be dispenced with.* His Majesties Declaration concerning Ecclesiastical Affairs.

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THE PREFACE.

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ment of all Proteſtants, that the beſt and only method to procure a moſt deſirable Concord is, being once agreed in Neceſſaries, to uſe a mutual forbearance towards one another in unneceſſary things. Two excellent diſcourſes of Calixtus *to this effect.* §. 12. *Of* Zanchy *and* Acontius. §. 13. *Of the Profeſſors of* Tranſylvania, *the* Helvetian *Churches and Academies, the Univerſity of* Geneva, *the Miniſters of* Wetteravia, *the Academies of* Utrect, Leyden, *and* Aberdeen. §. 14. *The Concluſion.* §. 15.

Sect. 1. ALthough God is my Witneſs, that what I have diſcourſed in theſe Papers is my fixed Judgment, which I have taken up upon Convictions which I am not able to reſiſt, and not from any Carnal Motives, or any Prejudices whatſoever; and that I verily believe in my own Conſcience, that could I prevail to work in others a like Judgment, and a Practice ſuitable to it, I ſhould do a very acceptable Service, not only to my *God*, and the Religion of my *Saviour*, but alſo to the *Church* of *England*, and my *Native Country*: yet being ſenſible of my own weakneſs and proneneſs to miſtake in judging, and moſt unwilling to do the leaſt diſ-ſervice to the *Church*, of which I am at preſent an unworthy Member; or to thoſe *Reverend Superiours*, whom from my Heart I honour, and own as the true *Apoſtolick Guides* and *Rulers* of the *Church*, (which, if I be miſtaken in my Judgment, I unwillingly may do.) I therefore do intreat my *Brethren* of the *Clergy*, who ſhall peruſe theſe Lines, to do it with the exacteſt Scrutiny; and if, upon peruſal, they do find, or judge my Reaſons unconcluding, and that my Judgment in this

this matter is not according to Truth, that, out of their abundant Charity, they would be pleaſed to convince me of my error; and for that charitable work I ſhall conceive my ſelf obliged for ever to reſpect and honour them, and to return them my moſt hearty thanks; there being nothing in the World in which I ſhall more heartily rejoyce, than in a clear Conviction, that in that part of my Diſcourſe which doth concern my ever honoured *Superiors*, I have been miſtaken. *Teach me*, my Reverend Brethren, *and I will hold my peace; cauſe me to underſtand wherein I have erred*, and I will thankfully, yea, I will publickly retract it.

But that the Truth, if that indeed be ſo which I aſſert, may ſuffer nothing from the pretence of Singularity, or from the weakneſs, obſcurity, or meaneſs of the Perſon that propoſeth it, I humbly crave leave to ſtrengthen it againſt theſe prejudices by the concurrent Suffrages of many *worthy Perſons*, both of our own, and other *Churches*, who have declared themſelves to be of the ſame Judgment, and have purſued the ſame Deſign. And if it ſhall appear that *Kings*, *Lords*, Reverend *Prelates*, and *Doctors* of the Church of *England*, that the moſt eminent *Profeſſors* and *Paſtors* of the *Reformed Churches* do concur in Judgment with me in this matter, I hope I ſhall not be accuſed of Singularity, or of Unkindneſs to the *Church* of *England*, that I endeavour more fully to confirm and prove, what they moſt plainly do aſſert. To begin therefore with the Teſtimonies of our own Learned and Judicious *Kings*.

Sect. 2. That excellent determination of *King James* is worthy to be had in perpetual Remembrance, viz. *His Majesty thinketh that, for Concord, there is no nearer way, than diligently to separate things necessary from the unnecessary, and to bestow all our Labour that we may agree in the things necessary, and that in things unnecessary there may be Christian Liberty allowed: Now His Majesty calls those things simply necessary which the Word of God expresly commandeth to be believed or done,* N. B. *or which the ancient Church did gather from the Word of God by necessary consequence: but those things which, by the Constitution of Men, without the Word of God, were for a time received into the Church of God, though prously and prudently introduced, His Majesty conceives they may be changed, mollified, antiquated; and what* Pius the Second *said of the Celebacy of the Clergy, that being antiently established by good Right, by better it might now be antiquated, that His Majesty believes may in the general be said of most Ecclesiastical Observations introduced without the Word of God.* This is a golden Sentence, and fully justifies all that I plead for in these Papers.

Apud Causab. Epist. ad Cardin. Perron.

The *Royal Martyr*, and best of *Kings* and Men, in His Declaration made *with advice of His Privy Council*, in Answer to the Remonstrance of the State of the *Kingdom*, *Jan.* 1641. speaks thus. " As for differences among our " selves, for matters indifferent in their own " Nature, concerning Religion, we shall in tenderness to any number of our loving Subjects, " very willingly comply with the Advice of our " *Parliament*, that some Law may be made for " the exemption of tender Consciences from " Punishment, or Prosecution for such Ceremonies, and in such Cases, which by the Judgment

Bibl. Reg. Class. p. 57.

"ment of moſt Men are held to be matters in-
"different, and of ſome to be abſolutely un-
"lawful.

His preſent *Majeſty* in his Declaration from *Breda* to all his loving Subjects, *April* 4. 1660, ſpeaks thus, "We do declare a Liberty to ten-
"der Conſciences, and that no Man ſhall be
"diſquieted or called in queſtion for diffe-
"rences of Opinion, *which do not diſturb the*
"*Peace of the Kingdom*; and that we ſhall be
"ready to Conſent to ſuch an Act of *Parlia-*
"*ment*, as upon mature deliberation ſhall be
"offered to us, for the full granting that Indul-
"gence. And in his Declaration *concerning Eccleſiaſtical Affairs, Octob.* 25. 1660. "When
"we were in *Holland* we were, ſaith he, at-
"tended by many Grave and *Learned Miniſters*
"from hence, who were looked upon as the
"moſt Able and *Principal Aſſertors* of the *Presby-*
"*terian* Opinions: And, to our great ſatis-
"faction, *we found them Perſons full of Affecti-*
on towards us, of Zeal for the Peace of the Church and State, and neither Enemies to Epiſcopacy, or Liturgy, but modeſtly to deſire ſuch Alterations in either, as, without ſhaking the Foundations, might beſt allay the preſent Diſtempers which the Indiſpoſition of the time, and the tenderneſs of ſome mens Conſciences had contracted; "For the better do-
"ing whereof we did intend to call a *Synod*,
"and in the mean time we Publiſhed, in our
"Declaration from *Breda*, a Liberty to tender
"Conſciences, *&c.* And again, "We muſt,
"for the honour of all thoſe of either Perſwa-
"ſion, with whom we have Conferred, de-
"clare that the Profeſſions and Deſires of all
"for the advancement of Piety and true God-
"lineſs are the ſame, their profeſſions of Zeal

" for the peace of the *Church* the ſame, of " Affection and Duty to us the ſame; *they all* " *approve Epiſcopacy, they all approve a ſet* " *Form of Liturgy*; and they all diſapprove and " diſlike the Sin of Sacrilege, and the aliena- " tion of the Revenue of the *Church*. And if upon " theſe excellent Foundations, in ſubmiſſion to " which there is ſuch an Harmony of Affections, " any Superſtructures ſhould be raiſed to the ſha- " king thoſe Foundations, and to the contracting " and leſſening the bleſſed gift of Charity, " which is a vital part of Chriſtian Religion, " we ſhall think our ſelf very unfortunate, " and even ſuſpect that we are defective in that " Adminiſtration of Government with which " God hath intruſted us. We need not profeſs " the high Affection and Eſteem which we have " for the *Church* of *England*, as it is Eſtabliſhed " by Law; *Nor do we think that Reverence in the leaſt degree diminiſhed by our Condeſcentions, not peremptorily to inſiſt upon ſome particulars of Ceremony, which however introduced by the Piety and Devotion, and Order of former times, may not be ſo agreeable to the preſent, but may even leſſen that Piety and Devotion, for the improvement whereof they might happily be firſt introduced, and conſequently may well be diſpenced with*; " and we hope " this charitable complyance of ours, will diſ- " poſe the minds of all Men to a chearful ſub- " miſſion to that *Authority*, the preſervation " whereof is ſo neceſſary for the Unity and " Peace of the Church.——And *we have not the leaſt doubt, but that the preſent Biſhops will think the preſent conceſſions now made by us, to allay the preſent Diſtempers, very juſt and reaſonable; and will very chearfully conform themſelves thereunto.*

Laſtly,

"Lastly, As for Ceremonies, which have "administred so much matter of difference "and contention; our present Consideration "and Work is to gratifie the private Consci-"ences of those who are grieved with the use "of some Ceremonies, by indulging to, and "dispensing with their omitting those Ceremo-"nies, not utterly to Abolish any which are "by Law Established. And therefore by this "Royal Declaration it is provided,

1. "That none shall be denied the Sacra-"ment of the *Lords Supper*, though they do not "use the gesture of *Kneeling* in the act of Re-"ceiving. 2*ly*. That no Man shall be compell'd "to use the *Cross* in *Baptisme*, or suffer for not "doing it. 3*ly*. That all Men shall be left to "their Liberty, as to the using of the *Surplice*, "to do as they shall think fit, without suffering "in the least degree, for wearing or not wea-"ring it.

"And because some Men, otherwise Pious "and Learned, say they cannot conform unto "the *Subscription* required by the *Canon*, nor "take the Oath of *Canonical Obedience*, we are "content: And it is our Will and Pleasure (so "they take the Oaths of *Allegiance* and *Supre-"macy*) that they shall receive *Ordination*, *Insti-"tution*, and *Induction*, and shall be permitted "to exercise their Function, and to enjoy the "profits of their Livings without the said *Sub-"scription*, or Oath of *Canonical Obedience*. So they read and declare their Assent to all the Articles of Religion, which only concern the confession of the true *Christian* Faith, and the Doctrine of the Sacraments comprised in the Book of *Articles*. These are the very terms of Peace, which here I plead for, and which I hum-

humbly conceive would very much conduce unto the healing of our Breaches. And if ever *a Divine Sentence was in the Mouth of any King*, and *his Mouth erred not in Judgment*, I verily believe it was thus with our present *Majesty*, when he composed that admirable Declaration, which next to *Holy Scripture* I adore, and think that the united Judgment of the whole *Nation* cannot frame a better, or a more unexceptionable Expedient for a firm and lasting Concord of these distracted *Churches*.

Now from these Royal Declarations we may argue thus, That if there be no *nearer way to Concord than that in things unnecessary a Christian Liberty be allowed*, and we confess the *Ceremonies*, and scrupled expressions of our *Liturgy* to be things unnecessary, it must become us, if we desire Concord, to allow this Liberty in order to that End. If *those things which by the Constitutions of Men, without the Word of God, were for a time received into the Church of God, though piously and prudently introduced, may*, saith King *James*, *be changed, mollified antiquated*; why should not this be done for the procurement of Concord, and all the Blessings which attend it, and the prevention of our *Schisms*, and all their fatal Consequences? And if *it truly may be said of most Ecclesiastical Observations introduced without the Word of God, that being anciently Established by good Right, by better they may now be antiquated*; why should not this be done for the fore-mentioned blessed ends? Why are we so averse from doing it in our own Case? If our *Royal Martyr* thought it fit *in tenderness to his loving Subjects, very willingly to comply with the advise of his Parliament, that some Law be made for the exemption of tender Consciences from Punishment*,

or

or Proſecution for ſuch Ceremonies, and in ſuch Caſes, which, by the Judgment of moſt Men, were held to be matters indifferent, and of ſome to be abſolutely unlawful: Why may not others be as willing to uſe like tenderneſs towards them? If our preſent *Majeſty* doth think that *theſe things may be well diſpenſed with*, and that *our Reverence for the Church of* England *will not be in the leaſt degree diminiſhed, by condeſcention in theſe matters*; what reaſon can be alledged by others for the contrary? Or why ſhould they who modeſtly do plead for ſuch a Condeſcention, be thought to want due *Reverence* to our *Dear Mother*? If, as his *Royal* word aſſures us, *the Reverend Biſhops*, in the Year *Sixty*, *did think ſuch Conceſſions made by His Royal Perſon and Authority, to allay the preſent Diſtempers, very juſt and reaſonable, and chearfully would conform themſelves thereunto*, why ſhould we now conceive they ſhould be of another mind in *Eighty two*? I know it is not in their Power, at preſent, to make ſuch Conceſſions, they being as much tyed to the obſervance of the Laws, as any Order of Men, and having no Power to diſpenſe with them, or to make any Propoſals for the healing of our Breaches, till by His *Majeſties Authority* they meet in *Convocation* for that end, and therefore wonder at the Wickedneſs and the Injuſtice of thoſe Men who clamour ſo much againſt them, becauſe ſuch Condeſcentions are not immediately made; that is, becauſe they do not change the Laws, which 'tis not in their Power to do. If Providence doth put the matter into their Hands, *I think*, with the Reverend *Dean* of *Canterbury*, *we have no cauſe to doubt but theſe Governours of the Church are Perſons of that Piety and Prudence, that for Peace ſake,* *Serm. on Job.* 13. 34. *p.* 28.

ſake, and in order to a firm Union among Proteſtants, they would be content, if that would do it, not to inſiſt on little things, but yield them up to the infirmity, or importunity of thoſe that differ from them.

Sect. 3. The Perſons of *Honour* who have ſpoken, or acted in favour of this Condeſcention, or Moderation, are,

1. The Learned and Judicious *Sir Matthew Hale*, Knight, and *Lord Chief Juſtice of His Majeſties Court of Kings-Bench*; who, ſaith the Reverend Dr. *Burnet*, *lamented the proceeding too rigorouſly againſt the Nonconformiſts*, engaged in the Motion ſet on foot *by the Lord Keeper* Bridgman, *for a comprehenſion of the more moderate Diſſenters, and a limitted Indulgence towards ſuch as could not be brought within the Comprehenſion*: and when *after ſeveral Conferences with two of the Eminenteſt Presbyterian Divines, Heads were agreed on, ſome abatements were to be made, and explanations were to be accepted of*; he *put them into the form of a Bill to be preſented to the next Seſſions of Parliament*. Mr. *Baxter*, in his Notes upon the Life and Death of Sir *Matthew Hale*, ſaith, That *he much lamented that ſo many Worthy Miniſters were ſilenced, the Church weakned, Papiſts ſtrengthened, the cauſe of Love and Piety greatly wronged and hindered by the preſent differences about Conformity, and that he told him that his Judgment was, That the only means to heal us, was a new Act of Uniformity, which ſhould neither leave all at liberty, nor impoſe any thing but neceſſary.* Here then we have ſufficient diſcovery of the Inclinations of the Lord Keeper *Bridgman*, and the *Lord Chief Juſtice Hale*, to Moderation and Condeſcention in theſe matters.

p. 41.

p. 42.

p. 19, 20.

The

The Lord Chancellor *Hyde*, in his Speech to the *Parliament* met at *Weſtminſter*, *A. D.* 1660, tells them, 'He was commanded 'to mention to them, two things recommend-'ed to them by His Majeſty in His Declarati-'on at *Breda*, the one for the compoſing thoſe 'Differences and Diſtempers in *Religion*, which 'have too much diſturbed the Peace of the '*Kingdom*: this, ſaith he, is a ſad argument in-'deed, it is a conſideration that muſt make eve-'ry Religious Heart to bleed, to ſee Religion, 'which ſhould be the ſtrongeſt obligation and 'cement of Affection, and Brotherly Kindneſs 'and Compaſſion, made now, by the perverſe 'wranglings of paſſionate and froward Men, 'the ground of all Animoſity, Hatred, Malice, 'and Revenge; and this unruly and unmanly 'Paſſion, I fear, too frequently tranſports 'thoſe *who are in the right, as well as thoſe who 'are in the wrong, and leaves the latter more excu-'ſable than the former*: When Men, who find 'their manners and diſpoſitions very conforma-'ble in all the neceſſary obligations of Humane 'Nature, avoid one anothers Converſation, 'and grow firſt Unſociable, and then Uncharі-'table to each other, becauſe one cannot think 'as the other doth.—My *Lords* and *Gentlemen*, 'this Diſquiſition hath coſt the *King* many a 'ſigh, many a ſad hour, when he hath con-'ſidered the almoſt irreparable reproach the '*Proteſtant Religion* hath undergone from the 'Diviſions and Diſtractions which have been 'ſo notorious in this Kingdom. What pains 'he hath taken to compoſe them, after ſeveral 'Diſcourſes with Pious and Learned Men of dif-'ferent Perſwaſions, you will ſhortly ſee by a 'Declaration he will ſhortly publiſh upon that occaſion,

'occasion, by which you will see his great In-'dulgence to those who can have any protecti-'on from Conscience to differ from their Bre-'thren. By all which it appears that he ap-proved of his *Majesties* Declaration from *Breda*, his Declaration concerning *Ecclesiastical Affairs*, and of the Gracious Indulgences contained in it, which had they past into a Law, would in all probability have rendered us an happy and u-nited people.

The Learned and Judicious *Lord Falkland*, in his Speech made to the House of *Commons* con-cerning *Episcopacy*, *A. D.* 1641, saith thus: "If "it be feared that they will again employ some "of our Laws with a severity, beyond the in-"tention of those Laws, against some of their "weaker Brethren, that we may be sure to take "away that Power, let us take away those "Laws: *Let no Ceremonies, which any number counts unlawful, and no man counts necessary, a-gainst the Rules of Policy, and St.* Paul, *be impos'd upon them.*

And in his *Reply* to *White*'s Answer to his Dis-course of *Infallibility*, he speaks thus: *I am confident that all who receive the Scripture for the only Rule, and believe what is there plain to be only necessary, would (if they truly believed what they profess'd, and were not led aside, either by Preju-dice, or some Popish Relicks of holding what they have been long taught, or following the Authority of some Persons either alive or dead, by them much esteemed) soon agree in as much as is neces-sary, and in concluding no necessity of agreeing in more, there being do doubt but it would soon appear plainly, what is plain.*

To

To paſs on to the moſt *Reverend Fathers in God* the *Arch-Biſhops*, and the *Right Reverend* the *Biſhops* of the *Church*. Sect. 4.

1. The Judgment of the very Learned and Pious *Arch-Biſhop* of *Armagh*, publiſhed by Dr. *Bernard*, was to this effect, *viz.* "That for "the healing, or preventing of thoſe Diſtra- "ctions and Diviſions which have been among "Miniſters and others, and the moderating "of each extremity, in relation to the uſe of "the *Liturgy*, whereby there might be a return "of that wiſhed for Peace and Unity, which "of late years we have been ſtrangers to, he "conceived ſome prudent moderate Accommo- "dation might have been thought of, and yet "may by wiſe Men, in order to the preſent "continuance of the ſubſtantial part of it, each "ſide yielding ſomewhat, *after the Example of* "*S.* Paul, *N. B.* in Circumſtantials. p. 130, 131.

The *Biſhop* of St. *Davids* in his Speech in the Convocation Houſe, *May* 23. 1604, ſaith thus, *I put a great difference betwixt Quid liciat* and *quid Expediat*, and then ſpeaking of thoſe who were ſcrupulous only of ſome Ceremonies, and other Circumſtances, being otherwiſe *Learned*, Studious, Grave, and Honeſt Men, whoſe Labours have been both painful in the *Church*, and profitable to the Congregations; he adds, "Though I do not juſtifie their doings, yet "ſurely their Service would be miſſed at ſuch "a time as need ſhall require them and us to "give the Right Hand of Fellowſhip one to "another, and to go Arm in Arm againſt the "*Common Adverſary*, that ſo there may be *vis* "*unita fortior*. If theſe our *Brethren* aforeſaid, "ſhould be deprived of their places for the "matters premiſed, I think we ſhould find

"cauſe

"cause to bend our wits to the uttermost extent "of our skill, to provide some Cure of Souls for "them, where they may exercise their *Talents*.

"Furthermore, if these men, being divers "Hundreds, (as it is bruted abroad) should for-"sake their Charges, as some do presuppose they "will, who, I pray you, should succeed them? "Besides this, for so much as in the life time of "the late *Arch Bishop* of *Canterbury* those things "were not so extreamly urged, but that many "Learned Preachers enjoyed their liberty here-"in, conditionally that they did not, by word "or deed, openly disgrace or disturb the State "established, I would know a reason why it should "now be so generally, and exceeding strictly "called upon, especially seeing that those men are "now the more necessary, by so much as we see "greater encrease of *Papists* to be now of "late, than were before? To conclude, I wish "that if, by Petition made to the *Kings Majesty*, "there cannot be obtained a quite remove of "the Premisses which seem so grievous to di-"vers, nor yet a Toleration for them which be "of the more staid and temperate carriage, yet "at the least there might be procured a mitiga-"tion of the penalty, if they cannot be drawn "by other Reasons to a conformity with us.

The judgment of these pious learned and judicious *Bishops*, viz. *Bishop Taylor*, *Hall*, *Davenant*, *Morton*, you will find largely in the 7th Chapter of the following Book. The judgment of the incomparable *Bishop Wilkins*, one of the clearest and profoundest Heads of this our Age, sufficiently appears by his concurrence with the *Lord Keeper Bridgman*, and *Sir Matthew Hale*, in drawing up a Model of Abatements and Condescentions, in order to our happy Union. The

judgment

judgment of *Bishop Prideaux*, *Bishop Brownrig*, *Bishop Hacket*, will sufficiently appear in the ensuing Sections. The judgment of the *Bishop* of *Cork* and *Ross* in *Ireland* may be sufficiently discovered from his late excellent discourses in his *Protestant Peace-maker*, where he declareth that *some circumstantials may be on our hand abated, and had been doubtless long ago, if men of eager, and inflexible Spirits had not hindred.* And in his second Sermon exhorting *men of all parties, and particularly those of our own Church, to sacrifice somewhat to peace*; he adds these memorable words, *I take it to be a greater fault in Conformists to be stiff and averse from Union, than in any other sort, in as much as the Principles we profess are more truly Catholick and charitable, than those of any others I know.* Serm. 1. p. 32. p. 52.

The most eminent and Learned *Doctors* and Assertors of the *Church* of *England*, have many of them openly and fully declared their judgments in favour of this condescention. I begin with the excellent *Dr. Stillingfleet*, who in his *Preface* to the *Unreasonableness of Separation* propounds this *material Question, What then? is there nothing to be done for Dissenting Protestants, who agree with us in all Doctrinal Articles of our Church, and only scruple the use of a few Ceremonies, and some late Impositions?* (add and some disputable expressions in our *Lyturgy*.) *Shall these differences still be continued, when they may so easily be removed? And so many useful men be incouraged, and taken into the Constitution? Do we value a few indifferent Ceremonies, and some late declarations, and doubtful expressions, beyond the satisfaction of mens consciences, and the peace and tranquility of the Church?* Sect. 5. p. 81

In Answer to this *Question* he delivers his opinion *freely* and *impartially* thus; with respect to those that allow the use of the *Liturgy*, but

not joyn in Communion with us, because the participation of the Sacraments hath such *Rites* and *Ceremonies* annexed to it which they think unlawful, *viz.* The *Cross* in *Baptisme*, and *Kneeling* at the *Sacrament*; to these he truly Answers, p. 82 1. That "there is no good ground for any "Scruple of Conscience as to the use of these "Ceremonies, much less for separation from o-"ther Acts of Communion on these accounts. "Notwithstanding, saith he, *because the use of* "*Sacraments in a Christian Church ought*, N.B. *to be* "*the most free from all Exceptions, and they ought to* "*be so administred as to invite, rather than discourage* "*scrupulous Persons*, N. B. *from joyning in them*; I "*do think it would be a part of Christian Wisdome* "*and condescention in the Governours of our Church to* "*remove those bars from a freedom in joyning in full* "*Communion with us*; which may be done, ei-"ther by wholly taking away *the Sign of the Cross*, "or, if that may give offence to others, by con-"fining the use of it to the publick administra-"tion of *Baptisme*; or by leaving it indifferent "as the *Parents* desire it. As to *kneeling at the* "*Lords Supper*, since some posture is necessary, "and many devout people scruple any other, "and the *Primitive Church* did in ancient times "receive it in the posture of *Adoration*, (he durst "not say of kneeling) there is no reason to take "this away, even in *Parochial Churches*, pro-"vided that they who scruple kneeling do re-"ceive it with the least offence to others, and "rather standing than sitting, because the for-"mer is most agreeable to the practice of *An-"tiquity*, and of our Neighbour *Reformed Church-"es*. As to the *Surplice* in *Parochial Churches*, "*it is not of that consequence as to bear a dispute* "*one way or other*; and as to *Cathedral Churches*

there

" there is no neceſſity of alteration. As to the " uſe of *God-Fathers* and *God-Mothers*, excluding " the *Parents*, although I do not queſtion but " the practice of our *Church* may be juſtified, " yet I ſee no neceſſity of adhering ſo ſtrictly " to the *Canon* herein, but that a little altera- " tion may prevent the Scruples raiſed about " it, either by permitting the *Parents* to joyn " with the *Sponſors*, or by the *Parents* publickly " deſiring the *Sponſors* to repreſent them in offe- " ring the Child to Baptiſme; or, which ſeems " moſt agreable to reaſon, that the *Parents* of- " fer the Child to Baptiſme, and then the *Spon-* " *ſors* perform the Covenant part, repreſen- " ting the Child, and then the charge after " Baptiſme be given in Common to the *Parents* " and *Sponſors*.

And, p. 91. he adds, that " if any temper " can be found out, as to the manner of ſub- " ſcription, that may give eaſe to the Scruples of " our *Brethren*, and ſecure the peace of the " *Church*, the deſired Union may be obtained " without the apparent danger of encreaſing the " Factions among us. And this I ſuppoſe may be " done by an abſolute ſubſcription to all thoſe " *Articles* which concern *the Doctrin of the true* " *Chriſtian Faith, and the uſe of the Sacraments*, and " a *ſolemne promiſe under their hand, or ſubſcripti-* " *on, of peaceable ſubmiſſion* as to the reſt, ſo as " not to oppoſe, or contradict them either in " preaching or writing, upon the ſame penalty " as if they had not ſubſcribed to the 36. which " may be a more probable means to keep the " *Church* in quiet, than forceing a more ri- " gorous ſubſcription upon them, or leaving " them at their full liberty.

" As to the other *ſubſcription* Required 1.

"*Jacob.* to the *Three Articles*, the first is provided for by *the Oaths of Allegiance and Supremacy*, the *third* is the same with subscription to the 39 Articles; and as to the second, *about the Book of Common Prayer*, it ought to be considered,

1. "Whether for the satisfaction of the scrupulous some more doubtful and obscure passages may not yet be explained and amended; whether the *new translation* of the *Psalms* were not fitter to be used, at least in *Parochial Churches*; whether portions of *Canonical Scripture* were not better put instead of *Apocrypha Lessons*; whether the *Rubrick* about *the Salvation of Infants* might not be restored to its former place in the Office of Confirmation, and so the present exceptions against it be removed; whether those expressions, which suppose the strict exercise of discipline, in *burying the dead*, were not beter left at liberty in our present case? Such a *Review* made by *Wise* and *peaceable men*, not given to *wrath* and *disputing*, may be so far from being a dishonor to this *Church*, that it may add to the Glory of it.

2. "Whether, upon such a Review, it be not great Reason that all persons who officiate in the *Church* be not only tyed to a constant use of it in *all publick Offices*, as oft as they administer them, which they ought in person frequently to do, but to declare, at their first entrance upon a *Parochial Charge*, their approbation of the *use* of it, after their own
p. 3. reading of it, that so the *people* may not suspect them to carry on a factious designe, under an outward pretence of *Conformity* to the *Rules* of the *Church* they live in.

3. Whe-

3. "Whether such a solemn use of the *Liturgy*, and *approbation* and *promise* of the use "of it, may not be sufficient, instead of the late "*Form* of declaring their *Assent and Consent*, "which hath been so much scrupled by our "*Brethren*?

"These are all the things which appear to "me Reasonable to be allowed in order to an "Union, and which I suppose may be granted "without detriment or dishonor to our *Church*. So He. And these are all I plead for in this book. For as for those who deny the lawfulness of *Liturgy*, and the right Constitution of our *Churches*, and who would be exempted from the jurisdiction of their *Bishop*, and set up Congregations separate, and independent on him, I know not how to plead for them without pleading for schisme, confusion and disorder.

Dr. *Tillotson*, in his excellent Sermon on 13 John 34, 35. saith thus, 'It is not for private p. 28.
'persons to undertake in matters of publick 'concernment, but I think we have no cause to 'doubt but the *Governors* of our *Church* (not-'withstanding all the advantages of *Authority*, 'and we think of reason too on our side) are 'Persons of that Piety and Prudence, N. B. that 'for peace sake, and in order to a firm Union 'among *Protestants*, they would be content, if that 'would do it, not to insist on little things, but 'to yield them up, whether to the infirmity, 'or importunity, or perhaps, in some very few 'things, to the plausible exceptions of those 'who differ from us. If then this be not done, it must be, in his judgment, through defect of Piety and Prudence in some men, or content with what is reasonable, in others.

Necessary points, saith the judicious and pi-

Treat. of the Popes Suprem. p. 219.

pious Dr. *Barrow*, *may and will by all honest People be known and determined by the clear Testimony of Scripture, by consent of Fathers, by general Tradition, and other points need not to be determined.* And again, *a more ready way to determine Controversies, is for every one not to Prescribe to others, or to Persecute, for then Men would more calmly see the Truth, and Consent.*

2 Letters to Mr. Baxter, p. 260.

If you mean, saith the Pious, Humble, and Learned Mr. *Dodwel*, *that all truly Pious, Conscientious Persons ought to be treated with all Candor and Respect, before severe means be used, or that the use of severe means is utterly to be forborn, as far as may be, that is, as far as such forbearance may be reconcilable with the Publick Interest, which is to be preferred before the Private of any Person whatsoever, I could for my part heartily wish it were so too.* But it is needless to cite the sayings of particular Divines, when *the Principles of certain Moderate Divines of the Church of* England, *truly Represented*, are;

Free Discourse, p. 308.

1. "That the Professors of *Christianity* should "labour for the true Spirit and Temper of *Christians*, and then it will be as well with the "*Christian* World, as if we were all of one "mind; that is, that they should not *Magisterially* impose upon one another, and be so charitable as to believe well of all *Dissenters* from "us that live good Lives, are of a modest and "peaceable Deportment, and hold no Opinions that directly oppose the design of the "*Christian* Religion.

p. 309.

2. "That they reckon it a piece of *Tyranny*, "too near of Kin to that of the cruel *Procrustes*, "for any to endeavour to force others to be "just of their Pitch and Size in Opinions, and "to approve of their Sentiments.

3. "That

3. "That these Persons are not more for O- p. 332.
"bedience to all Lawful Commands of *Authori-*
"*ty*, than desirous that Mercy and Indulgence
"should be shown towards those, whose Con-
"sciences will not permit them to comply with
"the Will of their *Governours*, in some things
"disputable.

4. "That they would be very glad *if our* p. 334.
"*Church Doors were set wider open*; that is,
"If some things, which most offend, were ta-
"ken out of the way, and that no such weight
"may be laid on any little Things, as that they
"should be insisted on, to the endangering
"those of an higher Nature, and hazzarding
"the *Churches* Prosperity and Peace, and parti-
"cularly that there might be no expression in
"our Forms of Prayers, that contain disputa-
"ble and uncertain Doctrine, and so give oc-
"casion to those that are dissatisfied concerning
"the truth of them, to refuse to joyn with us in
"those Forms. And in a word, that there
"might be nothing in our *Ecclesiastical Constitu-*
"*tion*, that may give any plausible pretence for
"Separation, or Nonconformity. This they
"cannot but heartily desire, but with submission
"to the *Wisdom* of their *Governours*. And I need
not tell the World that I am one of these
Moderate Divines of the *Church* of *England*.

Moreover, when the *Arch-Bishop* of *Armagh*, the *Bishop* of *Lincoln*, *Dr. Prideaux*, *Dr. Ward*, *Dr. Browning*, *Dr. Featly*, and *Dr. Hacket*, met together by Order of the *Lords* at the *Bishop* of *Lincolns* in *Westminster*, they not only gave in a Copy of many *Innovasions in Discipline*, containing many things under the Title of *Innovations*, which are now practised in our *Cathedral Churches*, but in their *Considerations on the Book of Common Pray-*

er, hinted their desire of the *alteration* of many things in it which are yet retained; *as the reading of the Psalms according to the new Translation, the putting into the Kalendar, Lessons of Canonical Scripture, instead of the Apocrypha, the leaving out the Hymn* Benedicite omnia opera, *and the saying* Gloria Patri *after every Psalm, the leaving out these words after Confirmation*, and be undoubtedly saved; *the changing these words*, with my Body I thee worship, *in the Office of Matrimony, into these*, I give thee power over my Body; *in the Absolution of the Sick, the changing the Words*, I absolve thee, *into these*, I pronounce thee absolved; *and those in the Litany*, all other deadly Sin, *into all other grievous Sins; and those in the Office of Burial*, in sure and certain hopes of the Resurrection to Eternal Life, *into these, knowing assuredly that the Dead shall rise again*; with many other things of a like Nature, and in particular, they are willing *that the Sign of the Cross shall be quite disused.*

If therefore *a new Act of Uniformity, which shall neither leave all at Liberty, nor impose any thing but necessary, be the only means to heal us*, God grant our *Rulers* may consent to such an Act. If, as the *Lord Chancellor Hyde* observes, *the Protestant Religion hath undergon almost irreparable reproach from the Divisions and Distractions, which have been so notorious in this Kingdom*: oh let us not continue that reproach to future Ages: If, as he adds, his *Majesties* Declaration shews *what pains he hath been at to compose our Divisions by several Discourses with Pious and Learned Men of different Perswasions*; let us not frustrate all his *Royal* pains, by refusing to have peace upon the excellent and truly *Christian* terms of Concord there proposed. If, as the

Ex-

Excellent *Bishop* of *Armagh* conceives, *some prudent moderate accommodation may yet be thought upon by Wise Men, in order to the continuance of the substantial part of our Liturgy, each side yielding somewhat, after the Example of St.* Paul, *in Circumstantials*: The good God put this Wisdom into the Hearts of all concerned. If, as the *Bishop* of St. *Davids* saith, *in the Life of the late Arch-Bishop of* Canterbury, *those things were not so extreamly urged, but that many Learned Preachers enjoyed their Liberty herein, conditionally that they did not, by word or deed, openly disgrace, or disturb the State Established, I would know*, with him, *a Reason, why Men are now so exceeding strict and rigorous* against Dissenters, *seeing they are now more necessary, by so much as we see greater increase of Papists to be now of late?* If, *because the use of Sacraments in a Christian Church, ought to be most free from all exceptions, and they ought to be administred, as to invite, rather than discourage scrupulous Persons from joyning in them, it would be a part of Christian Wisdom and Condescention in our Church Governours to remove those bars from a Freedom in joyning in full Communion with us, and all this may be done without detriment and dishonour to our Church*, as saith the Excellent Dr. *Stillingfleet*, who can imagin that our *Church Governours*, Men Excellent for Christian Wisdom, will be backward to use this Condescention, in order unto Peace and Union?

The most Able, Pious, and Judicious Divines, of the *Reformed Churches*, who lived in those times when first this fatal Controversie began, about these *tolerabiles ineptiæ*, as *Calvin* stiled them, have very fully and expresly given their Judgments, as well against the imposition of them, as for submission to them, in case of De- *Sect.* 6.

pri-

privation, and to prevent disturbance of the *Churches* Unity and Peace. *Beza*, in his *Epistle* to the *Reverend Father in God*, *Dr.* Edmund Grindal, *Bishop of* London, *A. D.* 1566, writes thus: *Ep.* 8. *p.* 76. 'There is a report come to us, confirmed by 'Letters from *France* and *Germany*, that many '*Ministers* of the Word among you, unblamable for Doctrine, and for Conversation, have 'with the approbation of you the Bishops, been 'deprived of their Livings by Her Majesty, for 'refusing to subscribe to certain new Rites commanded to be used by them; which Commands, 'they say, require that they should again admit, 'not only of those *Garments*, which were, in 'times of *Popery*, the Ensigns of the *Priests* of '*Baal*, but of some Rites as had long ago degenerated into most filthy Superstitions; as *the* '*Sign of the Cross, and Kneeling at the Receiving of* 'the *Sacrament*. To those Friends I returned 'this Answer, That both Her *Serene Majesty*, and 'the most *Learned* and *Religious Bishops* of the '*Church*, did promise things far different, and 'that most of these things were feigned by 'Malevolent Persons, or wrested from their 'true intent; and I entreat your Humanity to 'permit me to confer a little with you concerning these things. And,

1. 'It ought to be considered, that the *Mosaick Ceremonies* were not by little and little 'abolished, that by another pretence they should 'be again restored, and that another Servitude 'should be superinduced, this being not to take 'away, but only change the yoke of the Law; 'but these things rather were abolished, that all 'might now behold Christ exhibited naked, and 'shining in clear light, and not obscured again 'with any Figures or Shadows, for this is the

'cause,

'cauſe, as *Auſtin* rightly judged, complaining 'heavily of this very thing, why our Lord inſti- 'tuted more ſimple and clear Sacraments of the 'New Teſtament, *viz.* Two only, for almoſt in- 'numerable; and therefore I affirm, that *men ſo oft do grievouſly Sin, as they do introduce into the Church of God any Sacramentals, that is, any Ceremonies ſignificative of Spiritual Things; and that all Symbolical Rites ſhould be entirely excluded from the Chriſtian Church*, into which they never could be rightly introduced; and I believe *the Church can never be reſtored to her Native Beauty whilſt they do remain.* It remains, that I now 'ſpeak of thoſe Ceremonies, which refer to De- 'cency, in which thing I am again compelled to 'wiſh the many of the *Ancient Biſhops* had been p. 78. 'more judicious: For, 1. As to the Admini- 'ſtration of the Sacraments, ſince Chriſt the 'Author of them deſignedly would have the 'Rites belonging to them, to be as few and ſim- 'ple as might be, I cannot ſufficiently admire, p. 79. 'why ſome with ſtiffneſs retain, and others, a- 'mong whom they were abliſhed, ſhould be de- 'ſirous to reſtore that whole Furniture, with 'which the *Ancients* loaded *Baptiſme* and the '*Supper of the Lord*. *Chriſt* is our Foundation, up- 'on which we *Paſtors* are obliged to build *Gold*, 'and *Silver*, wherefore let them remain; the '*Hay* and *Stubble*, ſeeing the Day of the Lord 'hath revealed them, why do we again build 'them up? yea, why do we ſo much labour a- 'bout Hay and Stubble, or rather about things 'more vain than they, and do ſo much neglect 'that ſolid and truly precious building? I can- 'not, ſaith he, but call them Unlearned, Negli- 'gent, Ambitious Men, *qui de ſcilis ritibus per- 'inde ac de religionis ſummâ fuerunt ſolliciti*, who

'were

'were as solicitous about Rites, as if they were
'the sum of *Religion*.

p. 81. 82. 3. 'As for the Rite of *Crossing*, though it be
'most *ancient*, I cannot see what good it doth;
'and though it be Hyperbolically commended
'by St. *Chrysostom*, yet since it hath no Authori-
'ty from the word of God, or the example
'of the *Apostles*, nor belongs to Decency; and
'since it gave occasion to that abominable Su-
'perstition, and most horrible Worship of the
'*Cross*, I would by no means reckon it among
'things indifferent, but think it less so, than
'the *Brazen Serpent* of *Ezekias*; the example of
'which good *King* in this matter, that is, in de-
'stroying the *Idols* of the *Cross*, and *Crucifixes*,
'it behoves all *Christian Princes* to imitate.

4. 'As for the *Supper of the Lord*, who,
'without Tears, is able to remember how it hath
'been Converted into horrible *Idolatry*; it plea-
'sed not Men that the Bread should be delivered
'into the Hands of the Communicants, whilst
'they did sit, or stand, as anciently the Custom
'was, but they would elevate the Bread, as if
'it were to be adored; afterwards *Ingeniculati-*
'*on* was brought in, and they would, out of Re-
'verence, have it put into the Mouth of the
'*Communicant*; and this was the beginning of
'that horrible *Bread-Worship*, which cannot be
'abolished. These things being so, how much
'better were it to rest in the plain Institution of
'Christ, than by a preposterous Zeal to devise
'any of these things. *They indeed seem to me to*
☞ *do best of all, who no less diligently, than open Ido-*
latries, do abolish such things, which though they are
not impious in themselves, yet are unnecessary, and
profitable for little, if a Man use them aright, but
very noxious when abused, as the sad Face of the
Church sheweth. 'For,

'For, I beſeech you, If a Stone were placed 'for ſome uſe (or direction) where two Roads 'meet, at which all Men who were not very 'careful ſtumbled, not without peril of their 'Life, would it not be better to take the Stone 'out of the way, than ſtill to leave it for that 'uſe?

'If, ſaith he, the *Apoſtle* did rightly chide the '*Galatians*, that they having begun in the Spi-'rit, fell back unto the Fleſh; with how much 'better Reaſon may this be ſaid of you of *Eng-'land*, if when you have begun in the Spirit, 'you fall back, not as they to the Fleſh, that is 'unto the *Ceremonies* of *Moſes*, of which God 'was the Author, but to the trifles and refuſe 'of Humane Traditions, which God forbid. To 'conclude, *I will not fear to ſay, If they offend who rather do deſert their Cures, than ſuffer theſe things to be obtruded on them againſt their Conſciences; they muſt be much more guilty before God, and his Holy Angels, who rather chuſe to ſuffer the Flocks to be deprived of their Paſtors, and the Foundations of an horrible diſſipation to be laid thereby, than to ſee Miniſters, in other things unblamable, cloathed with one Garment, rather than another; or that the famiſhing Sheep ſhould rather have no Supper of the Lord adminiſtred to them, than that they ſhould not receive it Kneeling:* 'which things ſhould they 'once happen, (but God forbid that I ſhould 'think it poſſible that they ſhould happen) they 'would moſt certainly be the beginnings of much 'greater Calamities, than what you yet have 'felt. The Truth of which prediction we have found by woful experience; and oh that this experience would at laſt teach us to remove the Cauſes of ſuch ſad Calamities.

Suita-

Sect. 7. Suitable to this is that large Letter of the Learned *Zanchy*, to our Gracious *Queen*, *A. D.* 1571, where he ſpeaks thus.

'Moſt Gracious, and moſt Chriſtian *Queen*, 'we have, not without great grief, underſtood 'that the Fire of Contention about certain Gar- 'ments, which we thought had been quenched 'long ago, is now again, to the incredible of- 'fence of the Godly, as it were raiſed from 'Hell, and kindled afreſh in Your *Majeſties King-* 'dom, and that the occaſion of the Fire is, be- 'cauſe Your moſt Gracious *Majeſty*, being per- 'ſwaded by ſome, otherwiſe Great Men, and 'carried with a Zeal, but certainly not accor- 'ding to Knowledge, to retain Unity in Reli- 'gion, hath now more than ever reſolved and 'decreed, yea, doth Will and Command, that 'all *Biſhops* and *Miniſters* of the *Churches*, ſhall in 'Divine Service put on the White Linnen Gar- 'ments, which the *Popiſh Prieſts* uſe now in *Po-* 'pery; yea, it is to be feared, that the Fire is ſo 'kindled, and caſts its Flame ſo far and wide, 'that all the *Churches* of that moſt large and 'mighty *Kingdom*, to the perpetual diſgrace of 'Your moſt Renowned *Majeſty*, will be ſet on 'a Flaming Fire, (*Oh true Prophet*) ſeeing the 'moſt part of the *Biſhops*, *N. B.* men greatly Re- 'nowned for all kind of Learning and *Godlineſs*, 'had rather leave their Office and Place in the 'Church, than againſt their own Conſcience, ad- 'mit of ſuch Garments which are at the leaſt 'ſigns of *Idolatry*, and *Popiſh Superſtition*, and ſo 'defile themſelves with them, and give offence 'to the Weak by their Example. Now what 'other thing will this be, than by retaining of 'theſe Garments, to deſtroy the whole Body of 'the *Church*. I therefore, ſo ſoon as I heard

'that

'that ſo great a ruine hanged over the *Church* 'of *Chriſt* in that *Kingdom*, preſently in regard 'to the duty which I owe to the *Church* of '*Chriſt*, to your gracious *Majeſty*, and to the 'whole *Kingdom*, intended to write thither, and 'to try by my uttermoſt endeavour whether 'ſo great a miſchief might poſſibly be withſtood. 'Some that fear *Chriſt*, and wiſh well to your '*Majeſty*, exhorting me to the performance of 'this duty; but when I had ſcarcely begun to 'think of this courſe, behold our moſt *Illuſtri-* 'ous *Prince* commanded me to do it, which 'Command laid a Neceſſity of writing on me, 'wherefore I beſeech your gracious *Majeſty* to 'take this my writing in good Part, for it 'proceedeth from a *Chriſtian* love towards the 'Church, and from a ſpecial Reverend Reſpect 'that I bear to your moſt Gracious *Majeſty*.

Then he proceeds to tell her from St. *Paul's Epiſtle* to *Timothy*, that 'it is the duty of Godly '*Kings* and *Princes* to take care firſt, and above 'all things, that true Religion, and the true 'worſhip of God, where it is baniſhed, be re- 'ſtored, and being reſtored be kept pure, all 'things which ſmell of impiety being far remo- 'ved. 2*ly*, That men live honeſtly and holily. '3*ly*, That publick peace and holy Friendſhip be 'maintained among their Subjects all occaſions of 'contentions being, as much as poſſible may be, 'taken out of the way. That this is the duty 'of the Godly *Magiſtrate*, all perſons, ſaith he, 'of ſound judgment do agree, which being ſo, 'I ſee not how your Gracious *Majeſty* can with 'Good Conſcience propound again the *Gar-* 'ments in queſtion, and other things of that 'kind, ſmelling as yet of *Popiſh* Superſtition, 'and once baniſhed out of the *Churches*, to the

Conſciences

'Conſciences of the *Biſhops*, to be taken up a-
'gain, and ſo propound them that you ſhould
'compell them by your Commandment to re-
'ceive them again. For,

'This is quite contrary to the firſt and chief
'part of the *Princes* Office; for, if the *Magiſtrate*
'ought to have a chief care that the Worſhip of
'God be kept pure, and without mixture; and
'if for this cauſe all things are to be abando-
'ned which may any way, either by themſelves,
'or by accident, defile the Worſhip, and there-
'fore all things are to be called back, as much
'as may be, to the Rule of God, and to the
'former and *Apoſtolical*, and ſo the more pure
'and ſimple form of *Religion*; finally, if, as the
'*Apoſtle* commandeth, we be to abſtain not only
'from all evil, but alſo *from all appearance of evil*;
'to what end, I beſeech you, moſt Renowned,
'and moſt Godly *Queen*, ſhould theſe things be
'brought again into the *Church* of God by the
'*Princes* Commandment, which be contrary to
'the purity of the *Apoſtolical* Worſhip, which
'ſmell of *Popiſh* Superſtition, which be neither
'available to the edification of the Godly, nor
'to Order, nor for Ornament, except that
'which is whoriſh; which laſtly, can bring no
'profit, but many Evils to the Church; it is
'out of all doubt that by this Law concerning
'Apparel all Godly men will be offended, and
'therefore this is a Decree which will bring no
'advancement at all to Godlineſs, but may
'much further Ungodlineſs; for, tho theſe Gar-
'ments be not unclean of their own nature,
'yet, becauſe of the former and late abuſe, they
'are not altogether free from uncleanneſs;
'certainly it cannot be denyed but that they
'will at the leaſt give occaſion of many evils,

and

'and very grievous ſuperſtitions: now the very 'occaſions of evils are to be ſhunn'd; to what 'end then ſhould theſe things be thruſt upon the '*Church*, from which no profit can be hoped, very 'much evil may come? for this is to tempt God.

3*ly*. 'The Recalling of ſuch Popiſh Garments, 'your *Majeſty* may believe me, will be a grea-'ter evil than peradventure may be ſeen even 'to Wiſe men at the firſt view; for methinks I ſee and hear the *Monks* crying out with loud 'voices in the *Pulpits*, both confirming their 'Followers in their ungodly Religion by the 'Example of your *Majeſty*, and alſo ſaying, What, 'doth not the *Queen* of *England* alſo, a moſt 'Learned and Prudent *Princeſs*, begin by little 'and little to come back to the Religion of 'the *Church* of *Rome*? The Holy Veſtments of our '*Clergy* being again received, we are in good 'hope the day will come wherein ſhe will at 'length Recal all the other Rites and Sacra-'ments of the *Holy Church* of *Rome*. Therefore 'to recall theſe Garments, and other Rubbiſh of 'the *Popiſh Church*, into the *Church* of *Chriſt*, at 'this time, what is it but to give the *Papiſts* 'an occaſion, and the beſt that may be, to con-'firm and harden themſelves, and theirs, in 'their Superſtitions?

3*ly*. 'It is Gods will, that after the death of 'Chriſt all Garments of *Aaron* and *Levi* ſhould 'be aboliſhed; and he hath plainly enough ma-'nifeſted every where, that in theſe our days 'he would have all ungodly and vain Ceremo-'nies, *Pomps* and deceits, and paintings of the '*Papiſts*, driven away by the ſhining brightneſs 'of the *Goſpel*, becauſe theſe things have no 'power in them to kindle and increaſe Godli-'neſs, but greatly avail to the quenching of

'the ſame. And this the Lord himſelf com-
'manded to be done, when he charged utterly
'to deſtroy all things which appertained to
'thoſe who ſhould give us Counſel to follow
'*ſtrange Gods*, and to burn their Garments,
'and all their ſtuff with fire in the midſt of
'the ſtreet, to ſhew our deteſtation of ſuch *ſe-*
'*ducers*, and that they might be an execrable
'thing to the Lord. And if, ſaith he, the *Bra-*
'*zen Serpent*, which had been ordained of God,
'and that for the wholeſom uſe of the *Iſraelites*,
'was taken away by Godly *King Ezekias*, be-
'cauſe the *Iſraelites* had abuſed it contrary to
'the Word of God; and if *Hezekias* be highly
'commended for ſo doing, becauſe he had tur-
'ned that *Serpent* into aſhes, and commanded
'them to be caſt into running water, that there
'might never be any print or ſign of it extant
'any more; how much more then are thoſe un-
'clean Garments to be baniſhed out of the
'*Church* of *God*, ſeeing the *Apoſtles* never uſed
'them, but the *Whore of Rome* hath uſed them
'in her *Idolatrous* worſhip, and to ſeduce men?.

'In the ſecond place, he proceeds to ſhew,
'that this Counſel will trouble the publick peace
'of the *Church*, by cauſing contention among men,
'and cauſing them to write books one againſt
'another about things Indifferent, which are,
'ſaith he, *the Golden Apple of Contention*: nor, ſaith
'he, will theſe things only trouble the *Church-*
'*es* of *Great Britain*, but other *Churches* alſo,
'giving them occaſion to raiſe new contenti-
'ons in *Churches*, to the great hinderance of
'Godlineſs, and the more ſlow proceeding of
'the *Goſpel*; for all men know, that the *moſt part*
of all the Churches who have fallen from the Biſhop
of Rome, *for the Goſpels ſake, do not only want, but*
alſo

also abhor these Garments. Now, saith he, assuredly *the urging things indifferent to trouble the peace of Churches, and to cause strife between good men and bad, yea between Godly men themselves, is so wicked, that it can by no means be defended, for it must needs be, that at such times the Churches be rent in pieces, than which thing, what is more hurtful?* 'How many and great troubles 'arose in the *Primitive Church*, between those who 'beside the Gospel urged also Circumcision and 'the Law, and between those who upon good 'Ground rejected them? and how great evils 'would this dissention have brought to the *Church* 'of Christ, had not the *Apostles* betime withstood 'them by that *Council* gathered together at *Je-* 'rusalem? If then your Gracious *Majesty* desire both 'to be, and to seem, *Apostolick*, then imitate 'the *Apostles* in this matter. *Neither lay and im-* 'pose this yoke upon the necks of Christ Disciples your 'self, nor suffer it to be imposed by others.

Lastly, He Argues from the offence this Impo- 'sition ministers unto the consciences of weak 'Believers, whose lamenting Groans and voi- 'ces, saith he, reach even to us: now how grie- 'vious and distastful an offence it is to trouble 'the consciences of the Godly, the *Holy Scrip-* 'ture shews, partly when it commandeth that 'we make not the *Holy Spirit* sad, neither offend 'weak ones; partly when it threatneth grievious 'punishments against those who fear not to do 'these things; partly also when it propoundeth 'the examples of the *Saints*, and especially of 'Paul, who speaks thus, *If meat offend my Brother, I will eat no flesh while the world standeth, that I may not offend my Brother.* For in these words he giveth a General Rule, taken out of the doctrine of *Christ*, to wit, *That no indifferent thing is to be ad-*

mitted and yielded unto, much leſs to be urged upon others, and leaſt of all to be commanded by Decree, if in the admitting, urging, and commanding of it, the minds of good Men, and Conſciences of the Faithful be offended; for a tender Conſcience, 'which feareth God, is a thing moſt precious 'and acceptable to God.

Finally, he ſums up all in theſe Words; 'We 'have ſhewed, that by thoſe Ceremonies, and 'Garments, Godlineſs is weakned, the pure 'Worſhip of God is violated, Popiſh Superſti-'tion is by little and little called back, the God-'ly be offended, the Wicked be confirmed and 'hardened in their Ungodlineſs, yea, the weak 'in Faith are brought into hazzard of their Sal-'vation; there are occaſions of many Evils 'given, Monks and other *Popiſh Preachers* are 'hereby helped to confirm their followers in 'their Superſtition, the wrath of God is provo-'ked againſt us, thoſe things which God would 'have to be deſtroyed, are hereby builded up a-'gain, the whole *Church* is defiled and diſho-'noured, the Peace of many *Churches* troubled, 'one *Biſhop* is ſet up againſt another, the Con-'ſciences of the Godly are troubled, and the 'Minds of good Men are offended, Gods Spi-'rit is made ſad in them, and the *Apple of Con-'tention* is caſt as it were upon the Table of 'the Gods. Now ſeeing the matter ſtands 'thus, moſt Gracious *Queen*, not only I, but 'all my Fellow *Miniſters*, and all the Godly pro-'ſtrate before You, intreat Your *Majeſty*, and 'for *Chriſt Jeſus* ſake, whom we are perſwaded 'You love from Your Heart, we humbly be-'ſeech Your *Majeſty*, not to embrace the Coun-'ſel aforeſaid, nor to give ear to ſuch Counſel-'lors, for theſe Counſels are not for the good of

'Your

'Your *Church* and *Kingdom*, nor for the Ho-
'nour of Your *Majeſty*, ſeeing they neither ſerve
'to the encreaſe of Godlineſs, nor to the pre-
'ſervation of Publick Peace, but rather greatly
'weaken all theſe good things, which Your *Princely Majeſty* ought chiefly to ſtand for.

'If any Man, ſaith *Junius*, either by Civil or *Eccleſ. l. 3. cap. 5.*
'*Eccleſiaſtical Authority*, will add things not ne-
'ceſſary, nor agreeable to Order, *we would not pertanaciouſly contend with him*, but deſire only
'that he would conſider of three things. 1. By
'what *Authority* or Example he is led to think
'that the Holy *Church* of God, and the ſimpli-
'city of the Myſteries of Chriſt, (whoſe Voice
'only is heard by his Sheep) muſt be clad with
'Humane Traditions, which Chriſt doth re-
'ject? 2. To what end he Judgeth, that theſe
'things ſhould be added to thoſe that are
'Divine; for if the end be *Conformity with o-*
'*thers*, it were more equity that other *Churches*
'ſhould Conform to thoſe which come neareſt
'to the Word of God, (as *Cyprian*'s Counſel is)
'than that theſe ſhould Conform unto the other.
'If the End be *Comelineſs*, *what is more comely*
'*than the Simplicity of Chriſt? what is more ſimple*
'*than that comelineſs?*

'If there be no other Reaſon beſides Will,
'then that of *Tertullian* is to be thought of, *The*
'*Will of God is the chief neceſſity*, and that the
'*Church* of God is not tyed unto Mans Wiſdom
'in things Divine. The Third thing to be thought on is; *What event always hath followed upon Humane Traditions, as long experience doth ſhew.* It were endleſs to ſet down all that *Bucer*, *Calvin*, *Chamier*, *Danæus*, *Farel*, *Polanus*, *Urſin*, and *Zepper*, with many others have ſaid againſt the uſe and impoſition of theſe Ceremo-

nles; but that this was the generally received Opinion of them all, *Caſſander* teſtifieth in theſe words, *They have not only omitted theſe Ceremonies as leſs profitable and ſuperfluous, but the moſt have conceived them fit to be Condemned and Aboliſhed as foppiſh, ludicrous, ridiculous, yea as noxious and pernicious.*

Sect. 8. And even thoſe Learned Men, whoſe Letters have been publiſhed by the Reverend and Learned Dr. *Stillingfleet*, ſpeak fully to the purpoſe.

Stillin p. 448. The Excellent Mr. *Claud* ſpeaks thus: 'I 'hope, my Lord, you will not be wanting in the 'Duties of Charity, and the Spirit of Peace, 'and that when the Diſpute ſhall be only of 'ſome Ceremonies that are ſtumbling Blocks, 'and which in themſelves are nothing in compa-'riſon of an entire Re-union of your Church, 'under your Holy Miniſtry, you will make it 'ſeen that you love the Spouſe of your Maſter 'more than your ſelves; and that it is not ſo 'much from your Greatneſs, and your *Eccleſi-'aſtical* Dignity, that you deſire to receive your 'Joy and Glory, as from your Paſtoral Vir-'tues, and the ardent care you take of your 'Flocks: Where he doth manifeſtly inſinuate, that the non-abatement of theſe things, in order to our Re-union, proceeds from want of Charity, and of the Spirit of Peace. *M. de Angle* ſaith, That 'even amongſt theſe ſeparating 'Brethren, there is a very great number of 'good Men, whoſe Faith is pure, and whoſe 'Piety is ſincere. And it ſeems to me, that the 'Good and Charitable *Biſhops* ought to ſay of 'them, though in ſomething a different Senſe, 'as *Optatus Milevitanus* ſaid of the *Donatiſts* of 'his time, *Si collegium Epiſcopale nolunt nobiſcum* 'habere,

'*bevere, tamen Fratres ſunt.* In the Name of 'God then, my Lord, do all that poſſibly you 'can to bring them back to their Duty, by 'Sweetneſs and Charity, which is only able to 'do great things on theſe occaſions; for Men, 'who have always ſomething of Pride, do com-'monly oppoſe every thing that ſeems to them 'to act by bare *Authority* only, but they ſcarce 'ever fail to yield themſelves up to *Forbearance* 'and *Condeſcention*. *And I am ſure*, ſaith he, *that if there were nothing wanting to cure* (*your Diviſions*) *but the abſtaining from ſome expreſſions, the quitting ſome Ceremonies, and the changing the colour of ſome Habits, you would reſolve to do that, and ſomething more difficult than that, with great pleaſure!* And God grant we may be aſſured of this alſo.

M. Le Moyne ſaith thus, 'Seeing the good of 'of the State and *Church* depends abſolutely up-'on the Union of the people in the point of Re-'ligion, one cannot there (*i.e.* in *England*) preſs 'an Univerſal Union too much, but it ought to 'be procured by good means; and ſince the 'Biſhops are Perſons of great Experience, of an 'extraordinary Knowledge, of a true Fatherly 'Zeal and Goodneſs towards their People, I 'hope they will employ themſelves in this great 'work, with all the Prudence and Charity 'which are neceſſary to the ſucceeding of ſuch a 'Charitable undertaking: Even ſo, *Amen*. It were eaſie to add innumerable paſſages of this Nature, from the overtures of *M. de Moulin*, *M. Amyrald*, and *David Pareus*, with other Writers on this Subject; but to proceed from ſingle Perſons to the joint Suffrages of divers Learned *Paſtors* and *Profeſſors* of the *Reformed Churches*, Recorded by *Dureus*. The Judgment of di- *Apud Geſſel. Hiſt. S. par. 2.*

vers Eminent Paſtors of the *French Church* in thoſe *Irenical* Diſcourſes, is to this effect.

p. 652. 'It were in the firſt place to be wiſhed, that 'all who profeſs the Diſcipline of Chriſt, would 'think and ſpeak the ſame thing; but ſince the 'weakneſs of Humane underſtanding, and the 'difficulty of Divine things is ſo great, that ſuch 'an abſolute conſent among Pious Perſons is 'ſcarce to be expected in this World; 'the next thing to be endeavoured after 'is, that they may agree in the Belief of the 'Principal Heads of our Religion, *and as for other things which neither of neceſſity belong to Holineſs of Life,* p. 653. *nor the Comfort of Souls, nor the Kingdom of God, that Men would ſo believe them, as to bear with them who think otherwiſe concerning them; for that this may lawfully be done, the thing it ſelf declares, and St.* Paul *pronounceth, who not only in many places doth permit, but even commands us to bear with Diſſenters; and this is the common Opinion of all Perſons, who, from the firſt Ages of Chriſtianity to our preſent times, have been in any Eſteem, or Honour in the Church.* We, from St. *Paul's* Determination, do conceive we are to hold Communion with them whoſe Judgment, though it be erroneous, is well conſiſtent with Piety, and Charity, and with the Offices belonging to them. *Such Men upon occaſions we mildly may admoniſh, teach, and argue with them; but it is neither Lawful nor Expedient for this cauſe only to eject them from the Church, and to expoſe them to Anathemas.* 'For 'there being but two ways of endeavouring p. 658. 'Concord, the one by cauſing the adverſe Par- 'ty, forſaking his own Opinions, to come o- 'ver to us; the other, by that *mutuall Condeſcenti- 'on*, which will engage us to bear with that in

'one

'one another which we cannot approve, and 'which he cannot change without the ruine of 'the whole Body; the former Method we judge 'to be omitted at present, as knowing, by the 'Disputations and Collections that have been 'in this present Age, how vainly and danger-'ously it hath been attempted, and how hatred 'hath been kindled rather than extinguished, 'and Controversies not lessened, but rather 'multiplied by it; therefore our minds are 'wholly to be intent upon the other Method of 'Agreement, which in our judgment is the only 'easie, just, and necessary way. In order to a 'Concord upon these terms, they advise, 1. Dili-'gently to distinguish those things which are 'the *fundamentals of Religion*, in which we cannot 'err without loss of Salvation, from things which 'are not of the like necessity. 2. To propose 'our Opinions in the clear words of *Scripture*, 'and be content with what with plainess is deli-'vered there; *for if, as all confess, all which is ne-cessary to Salvation, is clearly contained in the Holy Scriptures, we may be content with what the Scri-pture thus delivers, and without danger may want that of which it is silent; wherefore let no Man exact more of his Brother, if beyond this he is wise, let him be wise to himself, and not despise the simpli-city of others who cannot go so far; as for the Rites in which the Worship and Discipline of the* Church *is contained, we think that every man should be left to his own, and nothing moved in this matter, but that in differences about that, which indeed are very light and unworthy, we mutually to-lerate each other out of Christian Charity.* p. 659, 660.

The Judgment of the *Church*, and *Academy* of *Geneva*, is to this effect.

That

Geſſel. Hiſt. S. p. 776, 777.

1. 'That ſeeing our ſworn Enemies of *Rome* 'do their utmoſt to foment our *Diviſions*, it 'ſhould be equally our care to hinder, or com- 'poſe them.

'That the Reformed *Churches* ought to main- 'tain a Brotherly affection towards one another, 'walking in all Humility and Meekneſs, *for- 'bearing one another in Love*, and ſtudying *to 'keep the Unity of the Spirit in the bond of Peace*, 'becauſe 'tis evident to them, who without pre- 'judice, and with a peaceable diſpoſition of 'mind, weigh their Opinions, that they do 'mutually agree in all thoſe things, in which 'conſiſts the *Fundamentals* of the *Chriſtian Faith*, 'and which are neceſſary to the Salvation of 'Souls, and to the ſolid comfort of their Con- 'ſciences, and that *their differences in other mat- 'ters, becauſe they do not touch the Heart of Piety, 'or Religion, may be tollerated without the hazzard 'of Salvation, and cannot be ſufficient ground of 'breaking Unity and Concord*; becauſe the *Churches* 'of the *Old* and the *New Teſtament*, did in all Ages 'labour under like Diſſentions of her Members, 'and yet, whilſt they continued in ſubjection to 'the *Prophets* and *Apoſtles*, were not diſtracted, 'or rent aſunder by them, but did maintain, 'that the weaker Members were by Charitable 'Condeſcention to be born with by the ſtrong, 'as the Example of St. *Paul* inſtructs us, who 'forbids the judging, or deſpiſing of our Bro- 'ther for eating or abſtaining from Meats, *be- 'cauſe the Kingdom of God was not Meat or 'Drink*; and who commandeth the *Philippians* 'kindly to receive thoſe who differed in their 'Judgments from the perfect, *becauſe God would*, 'in his good time, *reveal even that unto them.*

2. Be-

2. Because God of his Gracious Goodness not ‘only pardons in his Servants the Infirmities of ‘their Wills, but also the Errors of their Minds, ‘which are not Fundamental, adopting them ‘into his Family, and making them Heirs of ‘his Kingdom; *and whom the Father of the Family receives, why should his Sons, the Ministers of the Keys, refuse to admit to the Communion of the Church Militant, and into the bosom of their Friendship?* p. 780.

The *Churches* of *Transylvania* deliver their Opinions thus. Sect. 10.

‘That the *Protestant Churches*, notwithstanding their differences, are to be moved to exercise *Moderation*, Compassion, and *mutual* ‘*Toleration* towards one another.

1. ‘Because Rash Zeal, and Rash Judgment ‘is forbidden, *Luk.* 9. 55. *Matth.* 7. 1. *Rom.* ‘4. 13.

2. Because God commands us to *love the Truth* p. 681, 682. ‘*and Peace*, *Zach.* 8. 19.

3. ‘Because God is very kind towards us, and ‘it is our Duty to *be perfect*, *as our Heavenly Father is perfect*, *Mat.* 5. *ult.*

4. ‘Because Christ tolerated greater Errors ‘in his own *Disciples*, than are now amongst the ‘different Parties in the *Reformed Churches*.

5. ‘Because the *Apostles* tolerated Infirmities and Errors in the *Churches*, and made no ‘Schisms upon occasion of them.

6. ‘Because *Paul* made himself a Servant to ‘all, 1 Cor. 9. 19.

7. ‘Because we are bound to seek the *edification of the Church*, 1 *Cor.* 14. 12.

8. ‘Because we are all Members of the same ‘Body Mystical, having *one Lord*, *one Faith*, p. 684. ‘*one Baptisme*.

Hence

'Hence they conclude, that those Ceremonies 'and Doctrines, which in their own Nature do 'promote good Works, should be retained, and 'that *in other Ceremonies and Doctrines, one part should tolerate the other in the Spirit of Meekness, and seeing such errors hinder not Salvation, each should permit the other to think as they please, without condemning one the other.* And that *if the observance of indifferent Ceremonies cannot be maintained without the loss of Christian Charity, these Ceremonies rather should be laid aside, than Charity be violated by maintaining them.* And again, that *in the use of things indifferent we should become all things to all Men, provided that can be done with a good Conscience, to the Glory of God, and the enlargement of the Church, which is promoted, if we do what in us lies to gain and save weak Brethren.*

p. 690, 691.

Sect. 11. The Judgment of the Professors in Divinity in the *University* of *Aberdeen*, is this,

p. 705. 1. "That we ought to remember that "Christ imposed upon the wearied Minds "and Consciences of his Disciples an *easie Yoke*, "and that it is not lawful for Men by their "Morosity to make that Yoke galling, or by "their Cruelty to aggravate the Burthen.

p. 707. 2. "That our Lord, by his *Apostle*, promi- "seth Salvation to them who constantly adhere "to the *Foundation*, though they build upon it "*Wood, Hay, and Stubble*, and it becomes us "to give the Right Hand of Fellowship to them "whom Christ doth own as *Brethren*.

3. "That the condition of that *Church* is "worse, and incomparably more lamentable, "that is so swell'd and puff'd up with the Splen- "dor of its Golden Edifice upon the Foundati- "on, or of its *Orthodoxy*, that neglecting Cha- "rity, and Equanimity, and trampling on the

"Law

"Law of Christ, fastidiously rejects, and *Ana-*
"*thematizeth* other *Churches*, *Orthodox* in the
"Foundation, and willing to maintain Peace
"with it, than is the condition of those *Churches*,
"who, though they are infirm in Faith, and in-
"ferior in Knowledge, do yet, holding the
"Foundation, maintain inviolable Charity,
"and, after the Example of Blessed *Cyprian*, *do neither Judge, nor separate from Communion, those who think otherwise than themselves.*

Now if the opinion of these Divines is fitly urged as an Argument to perswade our *Dissenters* to submission to the Constitutions of our *Church*, and not to separate by reason of the imposition of these little things, why is it not as prevalent to forbear imposing of unnecessary things upon their Brethren as the conditions of communion? If *these things*, as judicious *Beza* truly saith, *tho they are not impious in themselves, yet are unnecessary, and profitable for little, if a man use them aright, but very noxious when abused*, and when they accidentally do Minister to Schism, and all its Fatal Consequences; *why do we so much labour about Hay and Stubble, or rather things more vain than they?* If, as the Learned *Zanchy* saith, *they bring no profit, but many Evils to the Church*, as sad experience shews, why do we not, according to our Duty, shun the occasion of those Evils? Why do we not rather follow the example of good *King Hezekiah*, who broke the *Brazen Serpent*, and carefully removed that occasion of the *Idolatry* of *Israel*; though it was not, the *Serpent*, but their own perverseness, which made them guilty of that Sin? And though that monument of Divine Mercy, that *Symbol* of a *Saviour* to be lifted up upon the *Cross*, that *Symbolick Type* which taught

taught them this Spiritual Duty to look up unto Christ for safety against the stingings of the old Fiery *Serpent*, perhaps as much deserved to be preserved as any of our present Ceremonies? If this was very commendable in good *Hezekias*, why may not others very commendably do the like? If *it must needs be, that by urging things indifferent the Churches must be rent in pieces, than which nothing can be more hurtful*, nor yet more sure, while such a difference in Judgment about them doth continue; oh why do we retain *these Golden Apples of Contention*! If *nothing be more comely than the simplicity of Christ, nothing more simple than that comeliness*, as saith the Learned *Junius*, why do we go about, by adding to it, to deface it? Seeing the things about which we contend are *such as neither of necessity belong to Holiness of Life, nor the comfort of Souls, nor the Kingdom of God*, why may we not so believe and practice touching them, as to bear with them who think otherwise concerning them, as the Divines of the *French-Church* advise? Since, as they truly say, *there be but two ways of endeavouring concord in these matters, the one by causing others to change their Opinion, and come over to us, the other by condescention, and bearing with our Brothers weakness in these things*; and our experience teacheth, that Men *vainly do attempt* the first, why do we not embrace the latter, and in these Rites of Discipline and Worship mutually tolerate each other out of Christian Charity? If, as the *Church* and *Academy* of *Geneva* say, *our differences in these matters touch not the Heart of Piety and of Religion*, why are they made a Ground of breaking Unity and Concord? and why on these accounts do *the Ministers of the Keys refuse to admit to the Communion of the Church Militant, and*

into the Bosome of their Friendship, those who, notwithstanding their mistakes in matters of this Nature, *may be admitted by the Great Father of the Family, as his Adopted Sons, and Heirs of his Eternal Kingdom?*

Since our experience too sadly doth demonstrate, that the *Imposition* of these indifferent things cannot be maintained without the loss of Christian Charity, the Judgment of the *Church* of *Transylvania* seems highly reasonable, *viz. That these Ceremonies rather should be laid aside, than Charity be violated by maintaining them, and that in the use of such things we should become all things to all men.*

And lastly, Why do we, whose Fundamental Principle is this, *That all things necessary to be believed or done in order to acceptance with God, are fully and perspicuously contained in Holy Scripture,* exact that farther of our Brethren, which we confess to be unnecessary, and which the Wisdom of our *Saviour* and the *Holy Ghost* did not think fit to *lay upon the Necks of the Disciples?* Since, as 'tis shrewdly argued by Mr. *Baxter,* "this seems to be coming after Christ, to amend "his Laws, correct his Works, and make better Laws and Ordinances for his Church, "than he himself hath done; for if Christ "would have such Rites imposed on the *Churches,* "he could better have done it himself, than "have left it to Man, for these Rites are e-"qually necessary, or unnecessary throughout all "Ages, and in all places where *Christianity* ob-"tains. If *Crossing, Kneeling, Surplice,* be need-"ful to be used in the Church of *England,* why "not *in all the Churches of the Saints?* If they "are needful, or expedient for Order, Uniformity, for Reverence and Decency in this "Age,

Disp. of Humane Cerem. c. 24. Sect. 3. R. 2.

" Age, why not in that in which our Lord and " his *Apostles* lived, and through all subsequent " Ages of the Church? If therefore Christ did " neither by himself, nor his *Apostles*, who " formed the first *Churches*, and delivered us " his mind by the *Spirit*, institute and impose " these *Rites*, then either the imposing them is " needless, or else you must say that Christ hath " omitted what was needful to the due perfor- " mance of his Worship, which seemeth to im- " ply, that either he was ignorant what to do, " or careless and neglective of his own Affairs; " which cannot be asserted without *Blasphemy*.

Sect. 12. Moreover, it is the generally received Opinion of *Protestants*, That the true way to make a lasting Union among them, is to distinguish betwixt *Tenets necessary to be believed and done in order to that End*, and *Tenets unnecessary to be believed or done in order to that End*; and insisting only upon what is necessary in the fore-mentioned respects, to present Charity, and sweet Communion one with another, tho in unnecessary things we differ. This all do with one Voice affirm, who have declared their Judgments concerning the best Method of composing the Differences of the Reformed *Churches*, whether in Judgment, or in Practice. The best and only Method to procure this most desirable Concord, *is*, say they, *being once agreed in Necessaries, to use a mutual forbearance towards one another in Unnecessary things, and in respect unto such different Practices or Opinions as are well consistent with Piety towards God, Justice and Charity towards our Neighbour*; these being the two Great Commandments, *which do*, saith Christ, *and you shall live*.

Calixtus, a Moderate *Lutheran*, hath writ a Treatise of *Mutual Forbearance and Brotherly Affection*

ſection betwixt the *Lutherans* and the *Reformed*, becauſe of their Agreement in Fundamentals, in which he lays down theſe Aſſertions.

1. "That none who are, or would be deemed *Prop.* 1.
"*Chriſtians*, ſhould hate their Fellow-Chriſtians,
"who are united as Living Members to Chriſt
"their Common Head. Such Perſons being
"Sons of God, and Members of Chriſt, we
"ought to treat them as our Brethren, and Fel-
"low-Members; and therefore as there is an
"Union betwixt us and them in the ſame Head,
"ſo ought there to be a mutual Love, and ſin-
"gular Affection towards one another; this
"being, ſaith our Lord, that *New Command-* 13 *John* 35.
"*ment* by which *all men may know that you are my*
"*Diſciples*, that *we have paſſed from death to life*, 1 *John* 3. 14.
"ſaith the beloved Apoſtle; and therefore God
"forbid we ſhould reject Communion with him
"whom Chriſt receives into Communion, or ſay
"unto him, *Go thou curſed*, to whom our Lord
"will ſay, *Come ye bleſſed*, &c.

"When therefore the Enquiry is concerning *Prop.* 2. & 75.
"Union and Reconciliation betwixt the *Luthe-*
"*rans* and *Calviniſts*, it is to be conſidered,
"whether they have any Capital Errours, or
"Cuſtomary Crimes, which neceſſarily do ex-
"clude them from being Sons of God, and
"Heirs of his Celeſtial Kingdom; and if it
"be not ſo, we cannot be approved of God, if
"we hate, fly them, and will not hold Commu-
"nion with them. For if God own them as
"Sons, we ought to love them as Brethren;
"if he admits them to the Participation of his
"Kingdom, it becomes not us to exclude them
"from our Societies, or be averſe from them
"on Earth, with whom we ſhall converſe in
"Heaven.

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Prop. 3. "Heaven. For those whose Errours God doth "pardon, it becomes us to pardon also, and not "on the Account of such their Errours to de- "prive them of Divine Grace, nor Christian "Communion. Of such we therefore are to "hold, That they erre not out of Malice, but "only because they cannot yet attain to the "knowledge of the Truth, as being hindred by "want of opportunity to learn it, or being "moved to judge otherwise by some specious "Colours of Reason, which they cannot with- "stand, or being by long Custom, or by Au- "thority of *Parents*, or of *Teachers*, confirmed "in it.

Prop. 5. 2. He adds, "That Men may innocently err "in that of which they may be ignorant, with- "out the hazard of Salvation; for in such "Matters it can no more prejudice Salvation "to deny, than to be ignorant of their Truth.

Prop. 76. 3. "That Knowledge which is in order to "Practice, or tends to the directing of it, can- "not be more necessary, than is the Practice it "self; and therefore if without the loss of "Salvation the Practice may be wholly omitted, "or be done amiss, the Errour which respects, "or which directs the Practice, cannot be a "hurtful Errour. 'Tis true, that Malice, and "pertinacious maintaining of such Opinions, "against Conviction of our Conscience, is a "damning Sin; but we, who are not able to "search into the Secrets of the Heart, should "never rashly pronounce Men guilty of so great "a Crime, especially when we perceive among "them Men who want not Piety or Meekness.

Prop. 4. "Wherefore, saith he, we would have both "Parties, tho they differ, to lay aside their En- "mities

"mities and Hatreds, their proneneſs to re-
"proach and to condemn each other, and mu-
"tually to exerciſe and cheriſh, as it becometh
"*Chriſtians*, Chriſtian Charity, till God is plea-
"ſed, by the peaceable diſcuſſion of the Matter
"among Learned Men, to grant a fuller and
"more perfect Concord; for if, notwithſtand-
"ing the Errours we object to each other, we
"account one the other *Chriſtians*, and behave
"our ſelves to them as ſuch, judging they on-
"ly erre thro weakneſs, and ſo, laying aſide
"thoſe Hatreds and Animoſities which do di-
"ſturb our Minds, and vehemently hinder the
"knowledge of the Truth, would peaceably
"confer, and inquire into the Truth, there is
"no ſmall ground to hope, the Divine Grace,
"which loves to help the Meek, aſſiſting, that
"the Truth ſhall be at laſt found out, and our
"Diſſentions ſhall be either quite compoſed, or
"much abated: but if we do Perſiſt in mutu-
"al Hatred, Deteſtations, and Execrations, the
"Eyes of our Underſtanding will be ſo dark-
"ned as neither to be able to diſcern Truth,
"nor Concord.

"I conclude, ſaith he, in the Words of the
"excellent *David Chitraus*; Far be it from me
"to condemn thoſe *Churches*, *Princes*, or *People*,
"which differ from one another, or for that
"cauſe to judge them fit to be condemned, or
"expoſed to Puniſhments; for I find *Paul* him-
"ſelf, altho he ſmartly doth refel, and doth
"condemn ſome Errours of the *Galathians* and
"*Corinthians*, yet doth he not on that account
"condemn the *Churches* of *Galatia* and *Corinth*,
"but notwithſtanding doth lovingly embrace
"and cheriſh them.

The same Judicious Person hath published another little Treatise, which he stiles, *The Desire and Study of the Churches Concord*, where he saith,

Sect. 5. 1. "It is a pious Desire in them who labour "that the Dissentions and Hatreds that are "found among *Christian Brethren*, may be miti- "gated, and, if it can be done, wholly remo- "ved, since upon this depends not only our "*Ecclesiastical*, but, many times, our Civil and "Domestick Peace. For if a *Prince* be perswa- "ded that his Subjects are *Infidels*, or *Hereticks*, "or they think so of him; if Wife and Hus- "band so conceive one of the other, how can "it be that sinister Suspicions, Distrusts, Aver- "sions, and Contrarieties of Minds will not "thence arise, which will all presently be hush'd, "if, notwithstanding our Difference in Judg- "ment, we look upon each other as good *Chri- "stians*, Brethren, and Co-heirs of Life eternal.

Sect. 6. 2. He observes, "That a good Christian "cannot think one thing, and, against the di- "ctate of his Conscience, profess another; "whence it is easie to infer, That to require "Men to profess the same Opinions which we "do, in things not necessary, can never be the "way to Concord.

Sect. 8. 3. He adds, "That the Divine Law hath ful- "ly taught us, and established those things "which are of absolute necessity to be believed "and known in order to Salvation; and that "these things cannot be multiplied and encrea- "sed by Humane Constitutions, and the Will of "Man: whence he infers, That what was in "the first Ages of the Church sufficient for the "Salvation of *Christs Martyrs*, must be suffici-

"ent

"ent for the obtaining of Salvation now.

4. "In order to the obtaining this desired "Peace, he saith, that those things which "are absolutely necessary to Salvation must be "distinguished from such as are not so, and if "we do consent in them, though we cannot "come up to full Communion one with another, "yet must our mutual Damnation cease, and "Toleration must obtain. *Sect.* 10

5. "The Questions, saith he, whose Deci- "sion confers nothing to Piety, or Christian "Practice, either in respect to the hope of Sal- "vation, the Worship of God, the Duties of "Charity, the Administration of the Sacra- "ments, or the Government of the Church, "may be omitted, or left indifferent. *Sect.* 12,

6. If Men, saith he, do spare no Cost or Labour, to procure Civil Peace, why should they not bestow as much to procure the Con- cord of the Church, or to abate of those Dissentions which deform Christianity, and deter others from it, and scarce permit our Ci- vil Peace to be safe? *Sect.* 25.

"They who condemn such a desire and en- "deavour after Concord, as *Syncretisme*, and "*Samaritanisme*, do openly testifie to the "World, how far they are from Christian "Charity, and that they rather are averse "from Publick and Ecclesiastical Tranquility, "than do desire it.

Zanchy, in his Oration made after the Com- posure of the difference betwixt him and *Amer- bachius*, declares his Judgment in like manner, *viz.* "That though Dissentions are by no "means to be approved among the *Doctors* of "the *Church*, yet should we not be so offend-

"ed at them, as to impare that Reverence and "and Love we formerly have ſhewed to them, "and to their *Miniſtry*, eſpecially when the "things they diſpute about are not among the "neceſſaries to Salvation, and they who do "contend about them, therefore do contend be-"cauſe they judge their Cauſe is good, and, "notwithſtanding their Conteſts are willing "and prepared to yield unto the Truth. If "therefore it do happen that we who are *Paſtors* of the *Church*, differ from one another, "whilſt the Foundation ſtandeth firm, and we "all build upon it, we ought not upon this ac-"count to make *Schiſmes*, or to condemn and "traduce one another, but, if we would keep "the Unity of the *Church*, we ſhould obſerve "the Rule of Faith and Charity. The Rule "of Faith requiring that we contain our ſelves "within the bounds of the Word of God, pro-"poſing no Doctrin to be followed, but that "which is expreſſed in that Word, nor ſpeak-"ing otherwiſe than that ſpeaks, and this the "Chriſtian Faith requires; for *Faith comes by* Rom. 10. "*hearing, and hearing by the Word of God.* The Rule of Charity obliging us to love thoſe who differ from us, in things not appertaining to the Foundation of our Faith: Thus the *Apoſtle* exhorteth his *Galathians by love to ſerve one another*, and his *Philippians*, *as many of them as were perfect to mind the ſame thing*, adding, that if they otherwiſe conceived *God would reveal even that unto them. Nevertheleſs*, ſaith he, *as far as you have attained, walk by the ſame Rule.*

p. 36. *Acontius* in his Seventh Book *of the Stratagems of Satan*, hath this excellent Obſervation: "That in the *Jewiſh Church*, the Reſtitu-

"tion

"tion of Divine Worſhip to its former Pu-
"rity was often made by Pious Princes, but
"never did they make any Publick confeſſion
"of their Faith, but only read the Scriptures
"to their People, aboliſhed Idolatry, and all
"the footſteps of Impiety, and the owning of
"the Scriptures was to them a Confeſſion of
"their Faith. And why, *ſaith he*, are we wi-
"ſer than they were? Why ſhould we think our
"wiſdom greater than the diſcretion of thoſe
"Religious Kings whoſe proceedings God ap- p. 365.
"proved of? For what, *ſaith he*, we once ad-
"mit as part of the Confeſſion of our Faith, we
"cleave ſo ſtifly to, that we chuſe rather to of-
"fer violence to the Word of God, than ſuffer
"ſuch Opinions to be gainſaid, and ſo we make
"the words of men of more authority than is
"the Word of God. And therefore in my
"judgment, *ſaith he*, it ſeems beſt, agreeing in
"one publick Symbol, to aboliſh all other Con-
"feſſions of *particular Churches*.

"Now this Symbol, *ſaith he*, muſt have the p. 366.
"properties of a true Definition, which con-
"tains neither more nor leſs than doth belong
"unto the thing defined; even ſo the Symbol
"of Faith muſt want nothing which is neceſſary
"to ſalvation to be known, and muſt contain
"nothing which is not thus neceſſary to ſalva-
"tion; for if it were deficient in any thing which
"is neceſſary to be known, (I add, or done) in
"order to ſalvation, it will thence follow, that he
"who is no Chriſtian, or Member of the Church
"of God, will be admitted as a Chriſtian, by
"virtue of his profeſſing of that imperfect Sym-
"bol; but if it do contain what is not neceſſa-
"ry to be believed, or done, in order to ſal-

" vation, it will happen that he may be rejected
" for not profeſſing theſe unneceſſary things,
" who is capable of ſalvation, and therefore
" ought to be acknowledged as a Member of the
" Church; whereas if it do neither abound in
" things unneceſſary, nor be deficient in things
" neceſſary, none of theſe Miſchiefs can enſue,
" and ſo this Symbol will be a very fit diſcrimi-
" nation of the Chriſtian from him who is not
p. 367. " ſuch; and the addition, *ſaith he*, of things
" unneceſſary, ſerves only to create Diviſions,
" Sects, and Contentions in the *Church*, it be-
" ing not to be expected that the Church ſhould
" ever be ſo happy as to agree in things unneceſ-
" ſary, wherefore this is the only way of Con-
" cord left, that they who do imbrace all ne-
" ceſſary Truths, ſhould mutually bear with one
" another, and ſhould, like Brethren, handle all
" other Controverſies which do ariſe among
" them, in a loving friendly manner. And,

3. That this Symbol may be more readily re-
p. 369. ceived of all men, he thinketh it adviſable " not
" only that the Articles contained in it ſhould be
" neceſſary, true, and certain, but that, as much
" as may be, it ſhould be comprized in the ex-
" preſs words of Scripture, or in the words which
" that *Holy Spirit*, which by our Lord was pro-
" miſed *to teach us all things*, was pleaſed to make
" uſe of. For ſeeing all *Reformed Churches* do
p. 371. " agree in this, *that all things neceſſary to ſalvati-*
" *on are clearly and fully comprehended in the holy*
" *Scripture*; and we in making of theſe Symbols
" can have no deſign, but clearly to expreſs our
" minds touching the Articles of Chriſtian Faith,
" ſince we can do this in the words of *Scripture*,
" which we confeſs to be perſpicuous in matters
of

"of this nature, why ſhould we rather chuſe to "ſpeak in our own words, than in the words of "the *Good Spirit?* Do we think our ſelves more "cautious than he was, or can we better ſee than "he what is obnoxious to Cavil, and what "not? If we dare not be guilty of ſo raſh an "affirmation, why do we chuſe to miniſter "to Sophiſters occaſions for Cavil, by pre- "ferring our own words before them? For, p. 370. "ſaith he, I do therefore think it better, in "making Symbols of our Faith, to uſe the "words of *Scripture*, than to uſe our own. 1. Be- "cauſe we otherwiſe, indulging to our own "underſtandings, may inſert ſomethings as cer- "tain Truths, and neceſſary to be known, "which are neither true nor neceſſary: Or, 2. "Our words being obnoxious to Ambiguity, "and lyable to the exceptions of the Caviller, "which hardly are to be avoided, it may ſo "happen, that he who would with readineſs em- "embrace the Doctrine delivered in the words "of *Scripture*, may ſuſpect our expreſſions, or "doubt the meaning of them, and ſo be temp- "ted to reject what otherwiſe he would em- "brace. But to paſs on from private Doctors "to the joynt ſuffrage of *Reformed Churches*;

The Paſtors and Profeſſors of the Church of *Tranſylvania* are of the ſame Opinion, declaring, in their Anſwer to *Duræus*; that "they "who do conſent in Fundamentals, may, and "ought, notwithſtanding any difference in non- "Fundamentals to profeſs and promote Unity "among themſelves; that conſent in Funda- "mentals ought to be carefully maintained, but "in other things neglected; that in the firſt p. 677. "place this prejudicate Opinion ought to be "removed, Sect. 14. *Geſſelii Hiſt. Sacr. par.* 2. p. 672.

p. 680. "removed, viz. *That the Diſſention which is a-*
mong Reformed Churches is Fundamental, and that
there cannot be Concord among them who are not of
the ſame Judgment or Opinion: That *thoſe are only*
Fundamental Articles of Faith, without which
Chriſtian Faith cannot conſiſt, nor everlaſting Life
p. 692, *be obtained, and thoſe are only Fundamental Heads*
693. *of Diſcipline, which promote and maintain the*
means of Salvation, and without which we cannot
p. 771. *live a Chriſtian Life.* The *Helvetian Churches*
and *Academies* declare their Judgments to the
p. 797. ſame effect, and ſo do the *Church* and *Univerſi-*
ty of *Geneva*, the Miniſters of *Wetteravia*, p.
798, the *Academy* at *Utretcht*, p. 806, and at
Leyden, p. 807, and almoſt all the Reformed
Churches from p. 795, to p. 808.

To conclude, the Judgment of the moſt emi-
nent *Profeſſours* of *Divinity* in the Univerſity of
p. 703. *Aberdeen*, is this, "That Errours touching the
"Obſervance of certain Rites, or the Inter-
"pretation of difficult Places of Scripture, or
"the Deciſion of divers School-Controverſies
"of leſſer moment, ſhould not diſſolve our
"Friendſhip and Spiritual Fraternity; but, not-
"withſtanding Men differ in theſe Matters, yet
"if they do accord in the Foundation, and do
"not publickly diſturb the Peace, they truly
"may be called Friends and Brethren in Chriſt.
p. 704. "For, *ſay they*, the Apoſtle doth declare, That
"all who hold to the Foundation ſhall be ſaved,
"1 *Cor.* 3. whence it is manifeſt, That whoſo-
"ever periſheth muſt be ſeparated from the
"Foundation, by ſome Fundamental Errour in
"Doctrine, or in Practice. Now a Fundamen-
"tal Errour in Religion is ſuch a one as either
"is directly and immediately repugnant to ſome
"Article

" Article of Faith neceſſary to be known and
" believed in order to Salvation, or to ſome
" Duty of Love to God, or to our Neighbour,
" which under pain of everlaſting Miſery we
" are obliged to perform. Laſtly, they add, p. 705.
" That the Way of Salvation, as to Fundamen-
" tals, cannot be narrower now than it was in
" the Ages of the Primitive Church, and ſo
" that Doctrine, without the Knowledge of
" which thoſe Bleſſed Saints and *Martyrs* went
" to Heaven, can be no Fundamental Doctrine.

Now to reflect a little upon the Judgment of theſe Moderate and Learned Perſons; What Reaſon can be given why theſe Conditions of Communion betwixt *Reformed Churches* ſhould not obtain amongſt the Members of the ſame *Chriſtian Church?* Why ſhould the *Governours* of any *Church* refuſe Communion with them whom they in Charity ſtand bound to judge the Living Members of Chriſts Body, provided they can admit them to Communion without Sin? Why ſhould we peremptorily exclude them from Communion, or ſay unto them, *Go you curſed*, to whom, for any thing we know unto the contrary, our Lord will ſay, *Come you bleſſed?* When the Inquiry therefore is concerning the Communion of *Church-Members*, why ſhould we not conſider *whether they whom we do thus exclude from our Communion, have any capital Errors, or cuſtomary Crimes, which neceſſarily do exclude them from being Sons of God, Members of Chriſt, and Coheirs with him of his Heavenly Kingdom?* And if our Charity will not permit us ſo to judge, then ought we ſeriouſly to conſider *whether we can pleaſe God, if we reject and will not hold Communion with them?* We may do well to ask this Queſtion,

Whether

Whether Men may not be ignorant of the Lawfulneſs of Ceremonies, without the hazard of Salvation? whether therefore they may not, without the hazard of Salvation, practiſe contrary to theſe things, through Ignorance, even when they are impoſed? And laſtly, I would gladly know, why that Agreement in Fundamentals which is ſufficient to preſerve Communion betwixt Churches diſagreeing in Rites and Ceremonies, and Doctrines of inferiour moment, may not be ſufficient alſo to preſerve Communion among thoſe Members of the ſame *Church*, tho diſagreeing in like Matters? For, if the Reaſon why Chriſtian Churches, which do thus differ, ſhould be received and owned as Chriſtians, and Brethren of the ſame Communion with us, is, becauſe theſe Differences do not hinder their being real Members of Chriſts Body, and therefore Fellow-Members of the ſame Church and Body with us, ſince the ſame Reaſon proves the Members of any Church whatſoever, who differ only in Non-fundamentals, capable of being real Chriſtians, and ſo of the ſame Church and Body with us, why ſhould it not oblige us to receive them alſo as Chriſtian Brethren, *i. e.* Perſons of the ſame Communion with us, if we can do it without Sin?

Sect. 15. Since therefore what I plead for in this Book, is only the Religion of my *King*, and that which I have learn'd from His *moſt excellent Declaration*, from the moſt Honourable Members both of *Church* and *State*, and the concurrent Suffrage of the *Reformed Churches*:

Since I my ſelf do, from my Heart, conform to all that is required by the Church of *England*, and as I am not forward to do more than Law

and

and *Canon* do require, no, not in a *Cathedral*, ſo am I careful that I do not leſs, being averſe as well from *Half-conformity*, as *Super-conformity*:

Seeing I verily believe all *Separate Congregations* in the *Nation*, which are not ſubject to the Government of our *Dioceſſans*, are *Schiſmatical*, and that all they who do abet and head them, and exerciſe among themſelves *a Spiritual Juriſdiction independent on them*, do *ſet up Altar againſt Altar*; and therefore out of pure Commiſeration to their Souls do plead in their behalf:

Since I do only plead for this *Condeſcention*, becauſe I really believe 'tis for the Glory, the Safety, the Advantage of the Church of *England*, and of the *Proteſtant Religion*, that 'twill be highly inſtrumental to the Good of Souls, and will conciliate ſo great Renown and Credit to our *Reverend Biſhops*, to be Inſtrumental in it, as to make *future Generations riſe up and call them Bleſſed*; and therefore if I have been ſomewhat tranſported beyond the Meaſures of my Station, it is pure Zeal for my *Religion*, and the good of Souls, and for the Honour, Safety, and Advantage of the Church of *England*, and her *Apoſtolick Governours*, which caus'd me to be thus tranſported:

Since I who do now humbly plead for Condeſcention, do intend, God willing, to plead as ſtiffly, and, I hope, with more Conviction *for ſubmiſſion to the Conſtitutions of the Church* of *England*.

Since, laſtly, I am very willing and deſirous to be convinced of my Error, and ſuch Conviction being given, to retract what I have writ upon this Subject, I hope that what is written with all the modeſty I could uſe, and as much

deference

deference to my moſt *Honoured Superiours*, as the Application of the preſent Subject would permit: I ſay if theſe things be conſidered, I hope that I have given no juſt occaſion of offence to any Member of the *Church* of *England*, and therefore may ſecurly *Reſt*

Thy Friend and Servant.

CAP. I.

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The Propoſition laid down, viz. *That things indifferent, which may be changed and altered without Sin or Violation of the Law of God, ought not eſpecially under our preſent Circumſtances to be impoſed as the Conditions of Communion with us.* §. 1. *The Prolegomena or general Propoſitions premiſed in order to the Confirmation of it are,* 1. *That our unhappy Breaches and Diviſions have a very ſad and fatal Influence upon the Church, and State, and the contending Parties; and that Firſt, Becauſe they highly Prejudice the Chriſtian Faith, they gratifie the Infidel, and Sceptick, and ſcandalize the weak and doubting Chriſtian.* §. 2. *Secondly, Becauſe theſe our Diviſions do Miniſter to the advantage of the Papiſt, and to the Prejudice of the true Proteſtant Religion.* §. 3. *Thirdly, Becauſe theſe our Diviſions are highly Prejudicial to the State.* §. 4. *Fourthly, Becauſe they have a moſt Pernicious influence upon ourſelves.* §. 5. *A Corollary confirming the Propoſition.* §. 6.

CAP. I.

THô all Men of what different Perſwaſions ſoever they may be, pretend to be concern'd for, and zealouſly affected towards the *Churches* Peace; yet have they moſtly laboured to purſue it not by that *Chriſtian Condeſcention* which I conceive to be the chiefeſt, and the moſt likely way for the Eſtabliſhment of Peace amongſt us; but only by endeavouring to perſwade others to be of the ſame Mind, and to concur in Judgment, that ſo they may concur in Practice with them, which as Experience ſheweth, is to attempt what is impoſſible to be procured, and therefore vainly is endeavour'd after; now by a diligent Peruſal of all the Writings of this Nature, I have ſeen, I am inclined to think the Truth lyeth here, as uſually it doth, between the two contending Parties, that he who ſaith, That it is ſinful and miſchievous to impoſe thoſe unneceſſary Ceremonies, and to retain thoſe diſputable Expreſſions of our *Liturgy*, which may be altered and removed without tranſgreſſing of the Law of God, ſaith true; and that he alſo who Pleads that Separation from Communion with us on the account of thoſe few ſcrupled *Ceremonies*, and diſputable Expreſſions of our *Liturgy* is ſinful, and unreaſonable, as well as miſchievous, doth alſo ſpeak the words of Truth and Soberneſs; or that the one ſhould not impoſe theſe things, as the Conditions of Communion, and that the other

other ſhould not, when they are once impoſed, refuſe Communion upon that account, and that which chiefly did confirm me in this apprehenſion was this obſervation, that I found each of the contending Parties, ſtrong and copious upon theſe two Points; but elſewhere ſilent. The Pleaders for Conformity ſtill preſſing the Neceſſity that men ſhould yield obedience to the things commanded, but ſeldom ſaying any thing to juſtifie the exerciſe of that Authority which laid upon the Subject the burthen of obedience to things unneceſſary; and whoſoever ſhall Peruſe the Writings of the Learned Dr. *St.* and his Defenders, will find that they have been very ſilent on this Head, and have upon the Matter left our *Rulers* in the *Lurch*; and on the other hand, I find that our *Diſſenters* are very prone, on all occaſions, to cry out againſt impoſing of theſe things as the Conditions of Communion, and the excluding all that are not able to ſubmit unto them from the Privilege of Church-Communion; but they ſay little of any weight or moment to ſhew it is utterly unlawful, under the preſent Circumſtances, to yield Obedience or Submiſſion to the things impoſed.

Now becauſe a full Diſcourſe upon theſe Heads directly tends to cloſe up our unhappy breaches, and to engage us to receive one another into Communion, or entertain an Union of Affections, and of *Chriſtian Charity*, thō we do not attain unto an Union of Judgment in Matters of no great concernment to Religion, or our Eternal intereſts, I ſhall humbly offer to the conſideration of the judicious Reader, ſome Arguments for Confirmation of both theſe Aſſertions, beginning with the Firſt:

§. 1. Viz. *That things indifferent, which may be changed and altered without Sin, or violation of God's Laws ought not, especially, under our present Circumstances, to be imposed by Superiors, as the Conditions of Communion, or as Conditions without which none shall Minister in Sacred things, thô called to that work, and none shall be partakers of the Publick Ordinances which Christ hath left to be the ordinary means of Grace, and of Salvation to Mankind; but shall, upon refusal to submit unto them, for ever be excluded from the Church, and from the Priviledges belonging to the Members of it.*

In Prosecution of this Subject, I, in the first place, shall lay down some *Prolegomena*, or general Propositions, which upon all hands are received, or vehemently urged by the contending Parties, or which shall be sufficiently confirmed from the evidence of *Scripture*, and of Reason, and then proceed to press the Arguments for Confirmation of the Proposition here laid down: And,

§. 2. First, It is agreed on all hands, that our unhappy Breaches, Discords, and Divisions have a very sad, and fatal influence both on the *Church*, and *State*, and the *contending Parties*.

For, (1.) We by these Discords and Divisions do highly Prejudice the *Christian Faith*, we gratifie the *Infidel*, and *Sceptick*, we Scandalize the weak, and doubting *Christian*, we confirm both *Jew* and *Gentil* in their unbelief; you may perceive, say the most cunning *Infidels*, and *Scepticks* of our Age, there is no certainty of *Christian Faith*; that it doth carry with it no convincing Evidence, because we see so little Union and Agreement in the *Professors* of it, touching its most important Articles; for such assuredly

assuredly they must esteem, them who are still Persecuting, Excommunicating, and Damning to the Pit of Hell, all that do differ from them. And seeing *Christians* are obliged to hold Communion with all the real Members of Christ's Body, and all the *Sectaries* refuse to hold Communion with one another, they must declare concerning all the rest, that they deserve not to be called *Christians*. On the account of this Religion there have been more bloody Wars, more Cruelties, and Inhumanities committed, than upon any other Motives, Myriads of Souls are cast out of the *Church*, and given up to *Satan* for *Ceremonies*, and things confessedly indifferent; and can this Doctrine be of God, the God of Love and Peace which hath these bitter Fruits? Can that which doth produce these works of the flesh derive from that good Spirit whose Fruits are Love and Peace? Thus is the Name and Doctrine of our Lord blasphemed by our Dissentions.

Moreover these Dissentions scandalize the weak, and naturally tend to fill their Heads with Jealousies, to make them *Scepticks* in Religion, luke-warm in the Profession, and less concerned for the practice of it; for when so many who agree to tell them there is such a place as Heaven, or such a State of future Happiness as *Christianity* discovers, do notwithstanding differ so exceedingly about the way that leadeth thither, this tempts men to suspect them all, and to sit down desponding that they should find that way amongst the numerous contending Parties, which is indeed the best, and thinking that it is sufficient then to begin to be concerned for it when the contenders are agreed about it: and that which heighteneth their de-

spondency is this, That each of the contending Parties doth call his Brother *Schismatick*, thinks him unworthy of *Communion* with him, and therefore in effect exclude all Persons from *Salvation*, but themselves, and so they virtually tell him, That if he doth not side with them, he is for ever lost. That this hath ever been the dismal consequence of Discords among Christians, *Church History* doth plainly shew. *Clemens* the fellow-labourer of St. *Paul* informs us, That the Divisions of the Church of *Corinth* had these sad effects, for saith he, in his excellent Epistle to them, τὸ σχίσμα ὑμῶν πολλὰς διέστρεψεν, *your Schism hath perverted many*, πολλὰς εἰς ἀθυμίαν ἔβαλεν, *it hath discouraged many, and made them despond*, πολλὰς εἰς διαδιγμὸν, *it bringeth many into doubtfulness*. And *Clemens Alexandrinus* saith, That *the Heathens pleaded that the diversity of Heresies or Sects among the Christians, did hinder their embracing of the Christian Faith*, and that *Faith was retarded by meeting with so many differences among Christians*. Saint *Nazianzen* tells us, This was the sad effect of the Dissentions that hapned in his time, *Our Tragedy*, saith he, *is our Enemie's Comedy*, διὰ τοῦτο ἀπὸ ἐκκλησιῶν ἀφειλόμεν οὐκ ὀλίγον, *by this we have made not a few desert the Church, and run to the Theater*. And thus *Optatus* observes of the Contention of the *Donatists*, that whil'st they contended, that their Separation was necessary, and the Orthodox Church decryed it as damnable, the common Peoples Souls were doubtful, for saith he, *Inter vestrum licet, & nostrum non licet, nutant, & remigant animæ populorum, The minds of the common People waver and fluctuate betwixt your saying that Separation is lawful, and ours, that it is unlawful.* And *Constantine* observed, that the opposition

P. 61.

Stromat. 7. P. 753.

Hom. 3. de pact.

L. 5.

of

of the *Donatiſts* at its firſt taking root, brought forth ſuch dangerous Fruits, that they, who had their minds eſtranged from the Chriſtian Faith, had thence an occaſion given them to ſcorn and deride it. And *Socrates* relates, That the Diſpute betwixt the *Arians* and the *Orthodox* had the ſame miſchievous effects, and made Chriſtianity to be openly derided in the Theatre. And to come hence to our own Church, we are informed by Biſhop *Whitgift*, That in King *Edward*'s time, and the beginning of Queen *Elizabeths*, before the heat of theſe Contentions the Goſpel mightily prevailed, and took great encreaſe, "but ſince this Schiſm and "Diviſion the contrary effects, ſaith he, have "hapned. And * *Joſias Nichols* ſaith, That "ſome Five years together before the unhappy "time that Subſcription was ſo generally offer-"ed, there was ſuch Unity between the Mi-"niſters, and they Joyned in all places ſo "lovingly, and diligently together, that many "Thouſands were converted from *Atheiſm* and "*Popery*; but, when Subſcription came abroad, "how many Godly and worthy learned Prea-"chers were ſilenced, deprived, and diſtracted, "how were the Chriſtian Subjects grieved and "offended, and the *Papiſts* and wicked men en-"encouraged and emboldned? what a damp "brought it to all Godlineſs, and Religion?

Apud Euſeb. Eccleſ. Hiſt. l. 10. c. 5.

Eccleſ. Hiſt. *l. 4. c. 5.*

Letter to the Council in *Fuller*'s Hiſt. *l. 9.*

Plea of the Innocent, 1602. *Pagi* 216, 217.

Thirdly, Theſe Diſcords fill the mouths of *Jew* and *Gentile* with plauſible pretences to queſtion and diſpute the Truth of *Chriſtian Faith*, for thus they uſually object againſt the Chriſtians; 'Twas promiſed, that in the times of the *Meſſiah, men ſhould beat their Swords into Plough ſhares, and their ſpears into pruning hooks, that then the Wolf and Lamb, the Leopard and Kid*

Eſay 11. 6. 65. 25. 4 *Mich.* 3.

should lye down together, that the Nations should not learn War any more, and that none should hurt in all God's holy Mountain. Now seeing no such love and concord is visible among you *Christians*, but rather *smiting and wounding your weak Brother, yea, biting and devouring one another*, 'tis plain, say they, That the *Messiah*, in whose time these things were promised, is not yet come.

Moreover these our Dissentions deprive us of our strongest Motives to confirm the Truth of Christian Doctrine, and induce others to embrace it. Could our Religion prevail upon us all to *follow after the things, that make for Peace*, and not for *Meat* and *Drink*, for things, in which *God's Kingdom*, saith St. *Paul*, doth not consist, which we may do, or leave undone, command, or leave indifferent, and yet be *acceptable to God, and approved of Good Men*, to trouble this our *Israel*, divide from, and condemn each other; Could it cool all our heats and animosities, and make us have no other Contests, although we differ in some lesser Matters; but who should do most good, or shew the greatest Kindness to his *Christian* Brother, this would convince men, that it derived from the God of love and peace. Our *Saviour*, who neither wanted Wisdom to foresee, what means would be most proper to propagate the *Gospel* by, nor to prescribe them to us, doth not more passionately commend, more frequently inculcate any Duties than those of Love, Peace, Unity. Now that, which moved him so earnestly to commend them to us, was the consideration of that prevailing influence, the prospect of these present Graces, shining in the lives of *Christians*, would have upon the unbelieving

Rom. 14. 17, 19.

believing World, and that inducement it would Miniſter unto them to embrace the *Goſpel*. *I pray*, ſaith he, *for thoſe, that ſhall believe in me that they all may be one, that the world may believe, that thou haſt ſent me.* 17 John, verſe 21. 23.

Secondly, Theſe our Diviſions and Diſaffections do alſo miniſter to the advantage of the *Papiſt*, and to the prejudice of the true *Proteſtant Religion*, and that both accidentally and naturally. They accidentally do Miniſter to the advantage of the *Papal* Party, by leſſening our Cares and Endeavours to prevent their Growth. It is the Obſervation of a very Wiſe and Learned *Prelate* of the *Church* of *England*, "That in the "days of Queen *Elizabeth*, and of King *James*, "this Nation was ſo watchful to prevent the "Growth of *Popery*, that they neglected other "Sects, till by connivance they became too nu- "merous, and over-ran both Church and State; "But ſince the Happy Reſtoration of our *Sove- "raign*, we have, ſaith he, been ſo intent on "the Suppreſſing of *Sectaries*, that we have ſuf- "fered the *Papal* Party to encreaſe to ſuch an "an height, as ſeems to threaten the like ſad "iſſue from them. Moreover from theſe un- happy Diſcords it alſo naturally follows, that the Abilities and Labours of our *Miniſters*, which ſhould be ſpent againſt the common Enemy, and in Edification of the *Church*, are now employ'd in quarrelling with one another about trifles; thus do we *weaken the hands of our Chief Builders, and trouble them in Building*. §. 3. Biſhop *Taylor's* Preface to Diſſwaſive.

Again, Theſe our Diviſions have a more natural Tendance to the encreaſe of *Popery*, and to the diſadvantage of the *Proteſtant Religion*, becauſe they give the greateſt colour to the pretences of the *Papal* Party. The two great Fundamentals

damentals of the *Papal* Faith are these: First, *That God had settled in his Church some living Judge of Controversies, to whom all stand obliged to repair for resolution of their doubts, and satisfaction in their Disputes and Differences.* Secondly, *That this Judge must be infallible; and therefore since no other Church, Council, or Person pretendeth to infallibility, but only the Church and Pope of* Rome, *and Councils of the Communion of the* Roman *Church, they must be certainly infallible, either distinctly or conjoyned.* These are the two great Pillars of the *Roman* Faith, And if we must allow their *Church, Pope,* or *Councils* to be infallible, or if we must confess the *Pope* of *Rome* to be *by God's appointment, the living Judge of all our Controversies,* then must we also turn *Papists,* and acquiesce both in the Sentence of that *Judge,* and the Determination of that *Church.*

Now that, which gives the greatest colour, and the greatest force to these Pretences, is the consideration of the Divisions of those, that bear the Name of *Protestants,* and of the evil Consequences of these Divisions to the *Church,* and of the impossibility of putting any other issue to them. Ask all the *Proselytes,* which they have made of late, and you will find that their Perversion chiefly took its rise from the Divisions of our *Reuben,* look into all the Writings they have lately Published, and you will find them all delating most upon this Head. The Chief of all the *Roman Champions,* who first appeared against our Church, was Mr. *Cressy,* who having told us from the Council of *Florence,* that *the Pope of* Rome *is the true Vicar of Jesus Christ, the Father and Teacher of all Christians*; the absolute necessity of such a Teacher, he concludes from this Consideration, "That it would be im-

Answer to Dr. *Pierce,* p. 45. 57.

"possible

"possible without an ordinary constant Supream Authority in the Church, to prevent "*Schism*, that is, saith he, it is impossible the "Church should subsist. And again, if any "disputes against the Sentence of living, speaking Judges upon any pretence whatsoever were "allowed, there would never want Schisms and Contentions in the Church. *Without this*, saith Mr. *Sergeant*, *the Protestant Church can never hope for Power to reduce her Dissentors, nor to hold together or govern efficaciously her own Subjects, that is they can never hope for Unity among themselves.* And the same Argument they urge to prove, that it is absolutely necessary, that we should own some Church, or *Guides*, and *Rulers* of the Church to be infallible, because they think it absolutely necessary that *Christ* should leave sufficient means for the prevention of these Divisions of his Members, because he did so earnestly endeavour both by his Prayers, and by his Precepts to prevent them, now this, say they, cannot be done by any, who confess that they are fallible in their Determinations, and for the Confirmation of these things they plead Experience, and do continually reproach us with these many Sects, Divisions, and Sub-Divisions, that swarm amongst us. "Since you departed "from this Head of Unity, *say they*, and left off "this infallible Instructer, how have you broken "against one another, not knowing how your "Schisms will end, or how to put an issue to "them. But of all the *Romish Adversaries*, the *Guide* of *Controversies* is most *copious* upon this Subject, who from the Exhortations *to be of one Mind, and of one Spirit*, and *to keep the unity of the Spirit in the Bond of Peace*, concludes that there must be some *Judge* infallible, who must decide,

Sergeant against *Whitby*, pag. 200.

Disc. 1ß. Chap. 1. §. 2. p. 72.

decide, and whose determination must put an end to all our Controversies, or else that we can never practise suitably to those Commands. And in his *Discourse* he spends his whole fifth Chapter to shew, that Heresies and Sects are not suppressible without this *Ecclesiastical infallible Judge.* And his great Argument is this, That Experience shews that there is no possibility of reducing such a mixt Heterogenious Body to a firm Union and Peace, where is no *Judge* but *Scripture* to end their Differences. And, saith he, *the continual encrease of Sects in all Parties save Popery hath caused men, who dread, the Hazards of the next world more than this, to flee apace into the Catholick Church, there to find an unity of Faith, and be at some certainty and rest.*

Pref. §. 15.17.

Thousands have been drawn to Popery, saith *Mr.* Baxter *by this Argument already, or confirmed in it. And I am perswaded that all the Arguments in* Bellarmin, *and all their other Treatises have not been so effectual to make Papists here, as the multitude of Sects among our selves*; we therefore cannot better shew our aversation *to Popery* and our concernment, that it should not prevail, than by endeavouring to break off our Divisions, and lay aside those things, which give occasion to them, and by endeavouring *to keep the unity of the Spirit in the bond of Peace.*

Article 6.

Again, These our Divisions naturally tend to make us scruple the foundation of the Faith of *Protestants*, and so dispose us to admit of *Popery.* The Foundation of the Faith of *Protestants* is this, *viz. That the Holy Scripture is a safe Rule for the instruction of us in all things needful to be known or done in order to eternal life, and that nothing ought to be admitted as an Article of Christian Faith, which cannot by just consequence*

sequence be proved by this Rule. Now all the conſiderable Objections, which *Papiſts* make againſt this Truth, are borrowed from theſe unhappy conteſts, which remain among us.

"If Scripture, *ſay they*, be a ſufficient Rule of "Faith and Manners, why is it, that it doth not "reconcile your differences? if what is neceſſa-"ry to be believed is clearly written in the "Holy Scriptures, why is it, that you cannot "ſee it there? if what you thus diſſent about "be neceſſary to be believed, you muſt con-"demn all, that diſſent from your Opinions, as "Men offending againſt the cleareſt light, and "ſo as Men condemned in their own Conſcien-"ces: if they be things unneceſſary, why do "you tare and rend the Church, who do you ſe-"parate from, reproach and excommunicate one "another for things unneceſſary?

Moreover, That our Diviſions do Miniſter to the advantage of the *Papal* Party is moſt apparent from this conſideration, that this is the very Method, which theſe great *Politicians* uſe, and do preſcribe to work our ruine, and introduce again their Superſtition and Idolatry into this *Iſland*. To this end do they ſend ſo many *Emiſſaries* amongſt our *Sects*, and the Directions, which theſe *Achitophels* do give them are *to hinder our Eſtabliſhment upon the fundamental Conſtitutions of the Kingdom*, to multiply and to make wider our Diviſions, and, in order to that end, *to cry up a boundleſs and univerſal Liberty for every man to teach and publiſh what Doctrines he thinks fit, to cry down the coercive Power of the Magiſtrate in Matters of Religion*; that ſo there may be no defence againſt the Wolves. And now we all know theſe are the very things which have been acted and ſpread abroad among us, and which in great.

Dr. *Still.* Preface to the *Miſchief of Separat.* p. 20.

great part keep up our Diviſions, and therefore we may reſt aſſured that by complying with them, we gratifie the *Papal* party, and carry on their Intereſts even in that Method, which they do preſcribe. And oh, that this Conſideration would ſink into the hearts of our Diſſenting Brethren!

Laſtly, 'tis the Experience of our Diviſions which keeps the Papiſts from being moved with the Evidence of our Diſcourſes to come over to us. *For we, ſaith* Coutzem, *cannot approve the cauſe of the Proteſtants, which always ſome part of themſelves, and ſometime the Chief, and moſt numerous, deteſteth,* and he relates it as the complaint of a conſiderable *Proteſtant, that by their lamentable Diſcords the Papiſts were frighted from their Doctrine, as Seditious and Satanical.*

Polit. l. 9. cap. 21.

§. 4. Thirdly, Theſe our Diviſions are highly prejudicial to the State, and to the Publick good and welfare of the places where we live, and that upon theſe ſeveral accounts. 1. That by dividing, they do naturally tend to weaken and to expoſe us to the United Power of our Enemies, this Wiſdom we learn from them, whom we moſt fear. For 'tis undoubtedly the Buſineſs of the *Roman Emiſſaries* to widen all our breaches, and to foment our differences; as being well aſſured of the old Maxim, *Divide & Impera.* Even reaſon will inform us, that while we thus continue to have ſuch heats and animoſities againſt each other, and think ſo ill of one another, we ſhall not dare to truſt one the other, or to unite againſt the common *Adverſary* with thoſe, whom we almoſt, or altogether do eſteem as bad as they; ſo that by ſetting us at ſuch a diſtance, and by enflaming of us one againſt another, which is the work of all

those wicked *Pamphlets*, which are daily Printed on both sides, their Business already is half done. And yet besides all this, our *Saviour* hath informed us, *That a Kingdom divided against it self cannot stand, but must come to Desolation*; and we are caution'd by S. *Paul*, that by this *biting one another*, we are in the ready way to be *consumed one by the other*; so that by keeping up, and heightning our Divisions and Mis-understandings we are effectually working our own ruine, and doing that by our own hands, which all the other subtil *Plots* of *Rome* have not been able to effect. To this purpose is that excellent passage of St. *Nazianzen*, δέδοικα μὴ τούτοις ὁ Ἀντίχριστος ἐπιστῇ, *I fear, lest our Divisions and Contentions will let in Antichrist upon us, lest that our fallings out, and our Diseases should give him opportunity to exercise his Power over us, for he will never set upon us, whiles we retain the bond of Charity, and are in a good state of health*; ἀλλὰ δεῖ μερισθῆναι τὴν βασιλείαν ἐφ' ἑαυτὴν, *our Kingdom must be divided first against it self, and then he will come in upon us.* Secondly, these our Divisions may judicially subject us to those Evils which we dread, that is, they justly may provoke our God to give us up into the hands of our Enemies, and send a Persecution to scourge us into Love and Unity; to this did *Cyprian* of old impute the Persecutions which hapned in his time; *For*, saith he, *Non venissent fratribus hæc mala, si in unum fraternitas esset animata*; *These evils had not hapned to the Brethren, if they had still maintained Union among themselves.*

12 Mat. 25.

5 Gal. 15.

Orat. de pace, 3.

Ep. 8. §. 2.

And again, *When we did emulate and contend one with another, then did God give us up to be beaten.* This also caused God to permit *Dioclesian* to persecute the Church. *For*, as *Eusebius*

§. 1.

Lib. 8. cap. 1.

bius informs us, *when through too much liberty Christians began to envy and reproach one another; And to make War amongst themselves, fighting by words with one another, when the Rulers of the Church dash'd one against the other, and the People grew Seditious amongst themselves, then Divine vengeance did at first gently and moderately animadvert upon them. But when they were insensible of his Visitation, and thought not of appeasing God, when they who seemed to be Pastors, rejecting the rule of Piety, burn'd in Contentions against one another, labouring only to encrease their strifes and threats, their envy, hatred, and enmity against each other: then, according to the saying of the Prophet* Jeremy, *the Lord covered the Daughter of* Sion *with a cloud in his wrath, and cast down from Heaven to the Earth the beauty of* Israel. It is observed by *Baronius*, that the Dissentions in *Affrica* rais'd by the *Donatists*, were the occasion of the great Calamities they suffered first from the *Vandals*, and after that from the *Arabians* to the Destruction of the Country, and to the ruine there both of the other *Christians*, and of the *Donatists* themselves. And the Divisions of the *Eastern Empire* founded upon, and fomented by the Discords in the *Church*, provoked God's Justice to permit them to be over-run, and almost rooted out by *Turkish Tyranny*. But it concerns us to be affected most with that, which most concerns us, and is still fresh upon our Memories, even the sad Desolations, which were brought upon the Church and State, and that inhumane slaughter of our fellow *Christians* in these Nations, caused by our Contentions about trifles.

Annal. Eccles. A. 303. N. 29.

Lastly, These our Divisions and Dissentions are highly prejudicial to the Publick, because they

they often Miniſter to great diſorders, broils, and Seditions in the ſtate, *For*, as St. *James* informs us, *where there is bitter zeal and ſtrife, there is confuſion and every evil thing*, and truly he, that conſiders that difference in opinion, without Charity, too oft begets a difference in Affection, that thence proceed raſh cenſures, calumnies, expoſing the infirmities of others, hard uſage, Perſecution, that in defence of our opinions we are apt to uſe great Zeal and Emulation, to contend with fierceneſs, wrath, and bitterneſs; *provoking one another, envying one another*, he, that doth ſeriouſly conſider what wranglings, and perverſe diſputings, what railing, calumnies, and ſurmiſes, what Tumults, Rapine, Sacriledge, Rebellion, Cruelties; what ſwarms of Hereſies and Sects, have been the ſad effects of our unhappy differences, will find but too much reaſon to conclude with the Apoſtle, that *where is ſtrife and bitter envy, there is confuſion and every evil thing*. 3 Jam. 16.

§. 5. Fourthly, Theſe our Contentions have alſo a pernicious influence upon our ſelves, and that not only as they expoſe us to troubleſome and irkſom Paſſions, as they diſquiet and torment our ſpirits with Anger, Envy, Jealouſies, and Diſcontents, as they ſubject us to outward miſchiefs and inconveniencies, which we may ſuffer from our Enemies, and as they rob us of all the Comforts and Pleaſures of a peaceable and quiet life, but chiefly as they prejudice our Spiritual and our Eternal ſtate; For St. *Paul* declares, That theſe Diviſions, Strifes, and Diſaffections are evidences of a Carnal Spirit. *I Brethren*, ſaith he to the *Corinthians*, *could not ſpeak unto you as to ſpiritual, but carnal as unto babes in Chriſt, for whereas there is found among* 1. 1 Cor. 3. 1, 3.

you Strife, Envy, Diviſions, are you not Carnal?

2. Theſe our Contentions and Diviſions, if we continue in them, will hinder our ſpiritual improvement by the means of Grace, which through God's Mercy we do yet enjoy. Oh what a ſad and lamentable imputation is that, which *Paul* doth charge upon the *Corinthians*, that their coming together for the participation of the Holy Sacrament, that ſtrengthening and confirming Ordinance, was rather *for the worſe, than for the better? Now in this, that I declare unto you I praiſe you not, that you come together not for the better, but for the worſe*, 1 Cor. 11. 17. And yet that this was ſo, that they thus turn'd this fruitful Ordinance into an empty and unprofitable Ceremony, he proves becauſe of their Diviſions, *Verſe* 18. Saying, *For firſt of all when you come together I hear there are Diviſions among you.* This Church abounded in Spi-
1 Cor. 5. 7. ritual gifts, *in all utterance and knowledge*, as much as any other *Church*. And conſidering the opportunities, advantages, and means of Grace, which they enjoyed, they might have been enrich'd as much in Spiritual Graces; but yet their want of Charity, Humility, and Condeſcention to each other, their Envyings, Diviſions, Strifes, kept them in the inferior form of *Chriſtians*, under the means of high attainments, and cauſed the *Apoſtle* to ſtile them very *babes in Chriſt*; And which is yet more ſad,

3. If we be of contentious Spirits, if we have ſtrife and envy in our hearts, if we be not of peaceable and quiet tempers, we have juſt reaſon to ſuſpect we are not hearty and ſincere in that Religion we profeſs, we are not Children of the God of love and Peace, nor have we

yet

yet attain'd to that Spiritual Wiſdom, which is from above. This is indeed a dreadful Sentence, but yet it is ſo frequently pronounced by that God, who cannot lye; ſo evidently delivered by the Spirit of Truth, as to command belief from them, who are moſt concerned to deny it. For albeit all diſaffections and Diviſions, which proceed from weakneſs and infirmity of Judgment, are not infallible marks of want of Grace, and real Piety; yet if we proſecute our Diviſions with bitter Zeal, if they be managed with a contentious mind and temper, if we are not willing and deſirous of Peace and Unity with thoſe, with whom in judgment we do differ, if we do not carefully perſue, and *follow after the things, which make for Peace*; the Scripture ſeemeth plainly to pronounce us, whil'ſt we continue ſuch, Men void of Piety and Goodneſs, and of that Wiſdom which is from above; for *if you have bitter envying and ſtrife in your hearts*, ſaith the Apoſtle St. *James*, *Glory not, and lye not againſt the truth, this wiſdom deſcendeth not from above, but is earthly, ſenſual, and deviliſh. The Wiſdom, which is from above is* as well *peaceable as pure*; and therefore where there is no diſpoſition, or ſtrong inclination in us towards Peace, there can be no Spiritual Wiſdom. *The fruits of the ſpirit are love, peace, gentleneſs, and meekneſs*, 5 Gal. 22, 23. and therefore, where theſe fruits are wanting, men do in vain pretend that the good Spirit dwelleth in them, and he, that wants *the Spirit of Chriſt is none of his. The Kingdom of God conſiſts in Righteouſneſs, and Peace*, that is, a peaceable behaviour among men, 14 *Rom.* 18. and therefore we cannot belong unto this *Kingdom*, till we are Lovers of her Peace. In order to our

3 James, 14, 15, 17.

8 Rom. 9.

enjoyment of the Beatifick Vision, we must not only follow *Holiness*, but *Peace*, for *without following both, no man shall see the Lord.* 12 Heb. 14. "let his Parts be never so excellent, let his Prin"ciples or Party, his Person or Profession, be "what they will, let him be born of Godly Pa"rents, or brought up in the bosom of the pu"rest Church, let him be Papist, Puritan, Con"formist; yet unless he follow Peace, and Peace "with all men, his eyes shall never see this bles"sed Vision.

Whereas the loving, peaceable and healing Spirit will minister unto us a certain title to the love of God, and full assurance that we are his
5 Mat. 9. Children; for, *Blessed*, saith our Lord, *are the Peace-makers, they shall be called the children of God*; this being the Propriety of God, to be the God of Love and Peace, their likeness to him in these Dispositions, is a great Evidence, that they are his Children, and whilst they do retain this likeness to their heavenly *Father*, they may be sure of his most Passionate Affection to them; for thus the Promise runs, *be of*
2 Cor. 13. 11. *one mind, live in peace, and the God of love and*
1 Joh. 4. 12. *peace shall be with you.* Accordingly the *Jewish Doctors* have observed, that the *Shechmah* or Divine Presence dwelt with the meek and quiet Spirit, but flieth from the man of Wrath and
Orat. 12. Anger; and *Nazianzen* maketh it the Character of one who is Θεῷ καὶ θείων ἐγγύς, near to God, and to what is Divine, that he is a man, who embraceth Peace and hateth Discord, *and whilest*
Ep. *ad* Ephes. *we do continue*, saith *Ignatius*, ἐν ἀμώμῳ ἑνότητι, *in*
Fact 20. *an unspotted unity, we may always have communion with God.* Now to have God to be our God, to have him always dwelling in, and with us, is the greatest happiness we can enjoy; for it

imports

imports Security from any real Evil, and the enjoyment of the greateſt Bleſſings from that God, who is the Author of every good and perfect gift, and hence the *Pſalmiſt*, to expreſs how good and profitable a thing it is for Brethren to dwell together in Unity, informs us, That *there the Lord hath promiſed his bleſſing,* 133 Pſal. 3. *and life for evermore.*

If then Conformiſts cannot *bonâ fide* ſay it is better *Chriſtian Religion* ſhould be ſcandalized, and the Doctrine of our Lord *Blaſphemed*, that Men ſhould doubt the truth of our Profeſſion, and queſtion, whether it deriveth from the God of Love and Peace; that it is better that the *weak Chriſtian* ſhould be fill'd with Jealouſies and Doubtings, become a *Sceptick*, or a lukewarm Perſon in the concerns of his Eternal Intereſt, that *Jew* and *Gentile* ſhould be hardned in their *Infidelity*, that the *Papiſts* ſhould be gratified and confirmed in their Superſtitions, that they ſhould have from us their ſtrongeſt *Arguments* for the upholding of their Cauſe, and the perverting of our Flocks, and that the true Foundation of the Faith of *Proteſtants* ſhould be by them Subverted, that the ſtate of the Common-wealth ſhould be endangered by being weakned, and chaf'd into an hatred and diſtruſt of its own Members, and ſo divided, that, if we may believe our *Saviour*, it muſt come to ruine, and we muſt be devoured by one another, that ſtrife, enmity, carnality, and all the Evils conſequent upon them ſhould be promoted, that Love, Peace, Unity, Order, Edification ſhould be obſtructed, the benefit of our Prayers, and of the means of Grace ſhould be hindred, and we ſhould be deprived of the Bleſſings of his Love and Peace; and laſtly, §. 6.

that

that our Eternal Peace ſhould be endangered. I ſay if they do not conceive it better at leaſt, that we ſhould run the hazard of all theſe dreadful Evils, than that we ſhould conſent to lay aſide the impoſition of a few *indifferent Ceremonies*, or to the altering of a few *ſcrupled Expreſſions* in our *Liturgy*, then muſt they yield up theſe few Ceremonies, and alter theſe Expreſſions to prevent all the aforeſaid Evils.

And if *Diſſenters* do not think it better, that all theſe Evils ſhould enſue, than that they ſhould comply, or bear with theſe few Ceremonies, and harſh Expreſſions, then muſt they in theſe Matters ſubmit to the commands of their *Superiors*.

CHAP. II.

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to

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CHAP. II.

IT is agreed on all ſides, that Schiſm is a very great offence, and by the Writers of the Church of *England*, and by the *Primitive Fathers* it is declared to be a Sin in its own Nature *damnable*. And, *Prop.* 2.

§. 1. First, That the Sin of Schism is very heinous and destructive in its own Nature to the *Schismatick*, is proved by Reverend and Learned Assertors of the Government, and Doctrine of the Church of *England*. 1. From *Holy Scripture*, which reckons it amongst those fleshly works, which they, who do *shall not inherit the Kingdom of God*. *The works of the flesh are Heresies,*
5 Gal. 19. 22. *Divisions*, &c. *of which I tell you*, saith St. *Paul, that they who do them shall not inherit the Kingdom of God*. Hence doth the same Apostle charge us *to mark, and seperate from them, who cause Divisions, and Scandals contrary to the Doctrine, which Christians had received*, because that such divi-
16 Rom. 18. ders *served not the Lord Christ, but their own bellies, and by good words and fair speeches deceived the hearts of the simple*. And elsewhere he declares that they, who give occasion to, or were the Authors of Schism, were *carnal and not spi-*
1 Cor. 3. 1. *ritual*; and represents it as a thing past doubt, that they were so. For *whereas there are among you envyings, strifes, and Divisions, are you not carnal?* v. 3.

Secondly, When we consider the mischievous and dreadful consequences of Schisms and Divisions among *Christians*, of which I have enlarged already, we must acknowledge that to be a very heinous Sin, which gives occasion to them. For surely that must be so, which ministers great Scandal to the *Jew* and *Gentile*, and to the Church of God, which tempts the *Jew* and *Heathen* to Blaspheme our *Saviour* and the *Christian Faith*, and to conceive our *Jesus*, and his Doctrine is not able to produce, and settle in his *Church* that Love, Peace, Unity, which he requires from his Members, and did so passionately pray for, or that we our selves do not heartily

heartily believe the *Christian Faith*, and therefore they can have no reason, upon our Sollicitations, to believe it. Secondly, That must be so, which discourageth the weak in Faith, and makes him farther doubtful, where to find the truth amidst so many men of different Opinions, who mutually condemn each other. Thirdly, That must be so, which tempts the man who wavereth, and halteth betwixt *God* and *Baal*, to fall off from us to *Popery*, which hath an outward shew of Unity. Fourthly, That must be so, which gives occasion to the *Atheist* to reproach *Christianity* as a contentious troublesome *Religion*, and to conclude, when they consider the manifold and endless quarrels, which are kept up among contenders for it, and the sad Enmities, Wars, Broyls and Tumults which have been occasioned by it, that it is a vexatious and destructive thing. Fifthly, That must be so, which causeth the Prophane to cast off all concern for Practical Religion, as thinking it sufficient then to be concerned for it, when we are agreed about it, and that all other things, which with an equal vehemence we press as *Christian Duties*, may be perhaps of as small moment, as these *Ceremonials*, about which we contend with greatest *Zeal*.

Thirdly, That Schism is a most pernitious evil will appear from that opposition, which it bears to the great Duties of Charity and Peace, of Union and Edification. And,

1. Schism is an Enemy to Love, as it doth cause us to *judge*, and to despise our *Brother*, by reason of his difference in judgment from us, for no man doth divide from any *Church*, but first he judgeth, that the Practices are sinful, in which that *Church* requires him to hold Communion 14 Rom. 3.

nion with her, or that the Commands she lays upon him are unlawful, whence naturally we conclude that Church must be Erroneous, or *Tyrannical*, and all, that do submit unto her Constitutions, guilty of sinful complyance with her, and this must somewhat alienate our hearts and our affections from them. Moreover Schism is opposite to *Charity*, as it doth nourish Strife, Contention, Envy, 1 *Cor.* 3. 3. with all that calumny, clamour, and evil-speaking, that railing and provoking language, and that injurious dealing and hard usage, which are the Natural results of Strife and Envy.

2. Schisms and Divisions bear the strongest opposition unto Peace according to the saying of our Saviour, *I came not to send Peace, but Division*, ἥλθον γὰρ διχάσαι, &c. Hence the Apostle doth enjoyn us to *keep the unity of the spirit in the bond of Peace.* Where by the *unity of the Spirit*, we cannot rightly understand that Union, by which the Members of Christ's Body are united to their Head, and become one *Spiritual* Body, because the *Apostle* doth endeavour to engage us by this very Argument, to *keep the unity of the Spirit*, Because we *Christians* are *one Body*, and have all *one Spirit*; whereas nothing can be a Motive to it self. Wherefore this Unity of *Spirit* must signifie an Unity of Concord and Affection, and that, which will alone preserve this Unity, saith the *Apostle*, is the peaceable, and quiet frame of Spirit; where then there is no Unity, at least of Concord and Affection, there cannot long be Peace, and the Experience of all Ages shews that our Divisions and unhappy Schisms are still attended with variance, strife, emulation, uncharitable censures and expressions, unchristian alienation

10 Matt. 34. 12 Luk. 51. 4 Eph. 3.

of

of affection, bitterneſs of Spirit, expoſing the infirmities of others, Slanders and Calumnies, and many ſuch like practiſes, which either are in Scripture ſtyled *fleſhly luſts*, or repreſented as the natural Products of them.

Thirdly, Schiſm hinders the *Edification* of the *Church* and of her Members, as will be evident, (1.) From the plain ſignification of the words, for Building or Edification, in the *Metaphorick* ſence is the cloſe orderly conjoyning of *Chriſtian men*, that ſo they may grow up into one *Temple*, or Spiritual Houſe. *Schiſm* and Diviſion is the cleaving aſunder of this Building, or the breaking of it into Parts and Factions. Secondly, From the great oppoſitions, which our Schiſms and Diviſions bear to Peace, for as St. *Chryſoſtom* and others note, *there can be no Edification, where there is no Peace*. For where the Workmen cannot agree after what Model, Rule, or Pattern they ſhould Build, the work of Building is not likely to go on ſo well, as when they with *one heart* and *ſhoulder* ſet about it. When all the Workmen do their proper work, and are all helpful one unto another, the work goes on with ſpeed; but when they fall out, and hinder one another, it muſt be at a ſtand; if when one of the Workmen hath lay'd a courſe of ſtones and Cement, the other ſteppeth up, and pulls them all aſunder; if inſtead of Building, the Workmen fall to quarrel, and thruſt their Trowels in one anothers faces, the Building cannot be erected. Since then the *Orthodox*, and *Schiſmatick* cannot agree about the Rule of Building this *Spiritual Houſe* the *Church*, ſince they fall out and hinder one another, ſince what one buildeth, another pulleth down, their Schiſm muſt hinder the Edification of the *Church*.

Thirdly,

Thirdly, This follows from the Nature of Edification, for that consisteth not so much in knowledge, as in *Charity*, *for knowledge puffeth up*, saith the *Apostle*, whereas *Charity edifieth*, and by it *the whole body encreaseth to the Edification of it self in love*, 4 Eph. 16. Schism therefore being opposite to *Charity*, must also be repugnant to Edification.

1 Cor. 8. 2.

Lastly, Schisms and Divisions do apparently dissolve the Church-Unity; as is apparent from the words themselves, for what is it, say the *Metaphysicians*, to be one, but to be undivided in it self, what is διχοστασία, or *Division*, but the making two of what was one; what is Schism but a breach of Unity, or how can any person become Schismatical, but by refusing to be one with us in Discipline, or in Communion with us in our Publick Worship, or how can he avoid that guilt, who doth renounce Communion with us in our Publick Worship, provided there be nothing evil in it?

§. 2. Here then these Questions will arise and call for serious consideration from *Conformists*, who have Power in their hands.

Q. 1. Whether it were better that many Myriads of Souls should still be left under those fleshly Lusts, Schisms and Divisions, which will exclude them from the Kingdom of God, and make the Persons guilty of them, *carnal*, and *not spiritual*?

2. Whether it were better, that men should still continue judging and despising their Brethren, and alienated in their hearts, and

3. their affections from them? Whether it were better that strife, contention, envy, clamour, railing, and all other wicked consequences of our Divisions should be nourished, and kept up,

4. and propagated to all Posterity? whether it be better,

better, that the *Edification* of the *Church* ſhould behindred, the Spiritual Temple of the *Church* be rent aſunder, the Workmen ſtill claſhing, and pulling down what others do build up? Whether it be better that the unity of the Church ſhould be diſſolved, and its order be confounded, I ſay here is a ſerious Queſtion which it concerns Church-Governors to lay to heart, and weigh well *in the Ballance of the Sanctuary*, whether it were better, that all theſe miſchiefs ſhould enſue, and be continued in thoſe *Churches, over which the Holy Ghoſt hath made them Overſeers*, as by Experience we find they do, than that thoſe *Ceremonies*, which by their own confeſſion may be laid aſide, thoſe ſcrupled Expreſſions of our *Lyturgie*, which they acknowledge may be altered, ſhould for prevention of theſe Evils, actually be altered, and laid aſide, or left indifferent? 5.

And on the other ſide this Queſtion ought to be lay'd to heart, and weighed with equal ſeriouſneſs by our *Diſſenters*, whether thoſe *Ceremonies*, and thoſe Expreſſions in our *Lyturgy*, which they at preſent ſcruple, be ſo plainly evil, and ſo unqueſtionably forbidden, that for preventing all theſe dreadful miſchiefs, they may not be complyed with? For if they be not ſo clearly and indiſpenſably evil, that theſe great ends of the promoting of the Salvation of Mens Souls, & the preventing of theſe forementioned Evils, which do inevitably enſue upon, and are continued by their refuſal to ſubmit unto them, cannot hallow them, they cannot be excuſed from being acceſſary to thoſe Evils, which enſue upon their ſeperating from, and their dividing of the *Church* on theſe accounts.

Laſtly,

§. 3. Lastly, Those *Reverend* and *Learned Persons*, who have engaged in the defence of our *Church-Government*, do argue the destructive Nature, and influence of Schism from the concurrent Suffrages of the most Learned *Fathers* of the *Church*, who generally do represent this Sin as that, "whereby the Schismatick doth excom-municate himself, and therefore ceaseth to "be a Member of that Body, of which *Christ* "*Jesus* is the *Saviour*, or that, whereby he cuts "himself off from the *Church*, and consequently "from Salvation, as that, whereby he doth de-"stroy the Faith, and lose that Charity, with-"out which he is nothing. As that, whereby "he loseth his interest in God the *Father*, and "in those Promises, and Privileges, which are "in Scripture made or granted to the Members "of *Christ's Body*, or that, which doth deprive "him of the benefits of publick Ordinances, of "Prayer, and of the *Sacraments*, of *Baptism*, "and the *Lord's Supper*, and the receiving of "the *Holy Ghost*, declaring that this Sin ren-"ders the *Schismatick* equally guilty with the "*Idolater*, the *Heretick*, the *Gentile*, or the fol-"lowers of *Antichrist*, and renders them the "Servants of the *Devil*, that it puts them be-"yond the hope of Salvation, and renders them "assuredly obnoxious to future Punishments; "in a word, that of all Sins it is the greatest, "and is not expiable by *Martyrdom*. Now if these Men, who urge these things, do not believe them to be true, when spoken of, or when they are applied to our *Dissenters*, why do they with such zeal and eagerness produce them in this Cause? and if they be duly [illegible]yed to our *Dissenters*, why do *Superiors* still continue the imposition of those indifferent things, which do occasion

See the words of the Fathers in Dr. *Hamm.* Treatise *of Schism.* Ch. 1. §. 6.

occaſion the *Schiſm*, and conſequently the deſtruction of ſo many precious and immortal Souls? or why do others continue in that Seperation, which hath ſuch dreadful Conſequences? In the excellent *Homilies* of our *Church*, touching the peril of Idolatry, and in that part of the Diſcourſe, which is directed againſt the *Makers, Setters up, and Maintainers of Images in Churches*, we find this ſerious Queſtion, "how "is the Charity of God or love of our Neigh- "bour in our hearts, if when we may remove "ſuch dangerous ſtumbling blocks to the weak "and ſimple people, we will not remove them? "What ſhall I ſay of them, who lay ſtumbling- "blocks, where before there were none, and "ſet ſnares for the feet, nay for the Souls of "weak and ſimple ones, and work the danger "of their everlaſting deſtruction, for whom "our Saviour ſhed his moſt precious Blood, "where better it were, that the Arts of Paint- "ing, Carving, Plaiſtering, or Graving, ne- "ver had been found out or uſed, than one of "them, whoſe Souls in the ſight of God are ſo "precious ſhould by occaſion of *Images* or *Pi- "ctures* periſh and be loſt. If then *Schiſm* be a damning Sin, which ruines thoſe poor Souls, which are unhappily engaged in, or guilty of it, if by occaſion of the impoſition of theſe *Ceremonies*, multitudes of weak and ſimple Souls, for whom Chriſt died, become involved in this dreadful guilt, if by the *Church* of *England* it expreſly is declared, that if ſhe doth ſee fit, ſhe may remove them, this ſerious Queſtion may be here pertinently asked, "How is the *Chari- "ty* of God, or love of our Neighbour in our "hearts, if when we may remove ſuch dange- "rous ſtumbling-blocks to the weak and ſimple "People,

Homily of the Peril of Idolatry, Part the Third, *p.* 58.

" People, we will not remove them, but lay " them ſtill before their feet, and work the dan- " ger of their everlaſting deſtruction, for whom " our Saviour ſhed his precious Blood? And with like reaſon it may be here concluded, " That it were better, that theſe things, or " any thing of the like Nature, ſhould never be " impoſed, than that one Soul, much more ma- " ny *Myriads* of them whoſe Souls in the ſight " of God are ſo precious, ſhould by occaſion of " their impoſition periſh, and be loſt eternally.

In the ſame Homily, this cauſe is pleaded far-
Pag. 65. ther thus. " They who do reaſon thus, though " it be not expedient, 'tis lawful to have Ima- " ges publickly, becauſe a few can have them " without hurt, though multitudes do periſh by " them, they ſeem to take the multitude of vile " Souls as ſuch, of whoſe loſs and ſafeguard " no reſpect is to be had, for whom yet *Chriſt* " paid as dearly as for the mightieſt *Prince*, or " the beſt Learned in the Earth, they ſhew " they put little difference between the multi- " tude of *Chriſtians*, and *Brute Beaſts*, whoſe " danger they do little eſteem. Beſides if they " be *Biſhops*, *Parſons*, or otherwiſe have the " charge of mens Conſciences, who thus rea- " ſon, It is lawful to have *Images* publickly, " though it be not expedient; What manner of " *Perſons* do they ſhew themſelves to be to the " Flock, which thruſt unto them that, which " they themſelves confeſs not to be expedient " for them, but to the utter ruine of the Souls " committed to their charge, for whom they " ſhall give a ſtrict account before the *Prince of* " *Paſtors* at the laſt Day? for [illegible]d to object " to the weak and ready to fall of themſelves, " ſuch ſtumbling-blocks; is a thing not only

not

" not expedient, but unlawful, yea and moſt " wicked alſo. Wherefore 'tis to be wondred, " how they can call *Images* ſet up in *Churches* to " no profit or benefit of any, and to the great " peril, yea hurt and deſtruction of many, things " indifferent. Since therefore it doth clearly follow, at leaſt *ad hominem* from what hath been diſcourſed touching Schiſm, that multitudes do periſh by the impoſition of theſe *Ceremonies*, muſt not they alſo ſeem to have but ſmall reſpect unto thoſe weak and ſimple Souls, for whom *Chriſt* paid as dearly, as for the *Mightieſt Prince*, or the beſt Learned in the Earth, muſt they not ſhew that they put little difference betwixt the Multitude of *Chriſtians* and *Brute Beaſts*, whoſe danger they ſo little do eſteem? Muſt not they, who object to the weak and ready to fall of themſelves ſuch ſtumbling Blocks, do what not only is not expedient, but unlawful alſo? And may it not be wondered, how they can call ſuch *Ceremonies* impoſed as the Conditions of Communion to no Profit or Benefit of any, and to the Great peril, yea hurt and deſtruction of many, all circumſtances being thus conſidered, things indifferent? And laſtly, muſt they not, if they be *Biſhops*, *Parſons*, or Men who have the charge of Souls, give a ſtrict account before the *Prince* of *Paſtors* at the laſt Day, for being by theſe Impoſitions the occaſion of the ruine of ſo many Souls committed to their charge? And it becomes them ſeriouſly to conſider, which of theſe two things will by that great Shepherd and true Lover of Souls be then eſpecially regarded in our final Doom, our care to ſave thoſe Souls, which he had purchaſed with his Blood, and to prevent their ruine, or to preſerve and ſhew our own *Authority* by impoſition of ſuch things,

as we confeſs to be unneceſſary, and by Experience find Deſtructive to many thouſand Souls.

§. 4. Moreover, That our *dear Saviour* died for Souls, is uſed generally by *Divines*, as a clear Demonſtration of the great value which God ſets upon them, for had not God eſteemed them much, he would not for their ſakes have ſent his Son to ſuffer ſo much for them, had not Chriſt highly valued them, he would not have endured ſo much to purchaſe their recovery. Hence do they labour to engage Men to put the higheſt value on their Souls, and not to hazard their Eternal ſtate for any Pleaſures or Enjoyments, which the World can Miniſter, and it is plainly made the *Chriſtians* Duty not only by virtue of a Goſpel Precept, but in compliance with his *Lord's Example*, to lay down his Life for the Salvation of his *Brother:* And do they act conformably to theſe great Duties, who will not, to prevent the ruine of many *Myriads* of Immortal Souls, forbear the impoſing of unneceſſary things? do they put ſuch a value on them as our God and *Saviour* did, or are they fit to preſs theſe Arguments on others, who do themſelves prefer ſuch trifles before the Souls, for which *Chriſt died*? If ever Souls are ſlighted and valued at the loweſt rate, it may be feared this is done by them, who will not for the Preſervation of them, or the Prevention of their Ruine, do that, which they themſelves confeſs is lawful to be done.

Prop. 3. §. 5. All *Chriſtians* as well *Superiors*, as *Inferiors*, *Church-Governors*, as other *Members* of the *Church*, ſtand bound in Conſcience to do whatſoever lawfully they may for the prevention or the removal of our Schiſms, and the occaſions of them,

and

and for the healing those Divisions, which do, as we have seen, so highly prejudice *Religion* in the general, the Protestant Religion in particular, the Publick, and our private weal. This will be owned by all, who think themselves concerned for *Religion*, and for the *Protestant Religion*, or the welfare of the *Nation*, or for the Peace, the Order, the Edification of the *Church*, all which directly are obstructed by our *Schisms*, or for the glory of God, or for the good of their own Souls; and he doth very ill deserve the Name of *Christian*, who is not concerned for these things, nor can he be concerned for all, or any of these things, who will not do what he may for the Promotion, Advantage, and Security of them. Again, This must be owned by all, who think themselves obliged in Obedience to the Commands of the *Apostle to follow Peace with all men, to follow after the things, which make for Peace, and the Edification of the Church, if it be possible, and as much as lyeth in them to live peaceably with all men*; for is there not as Great an obligation upon all *Christians*, high and low, to preserve Peace in the *Church*, as with all men? if therefore all are bound to that *as far as possible*, and *as much as in them lyes*, and that is possible and lyes in them to do, which they acknowledge lawful to be done, it follows undeniably that in persuance of this end, they stand obliged to do what by their own Confession is lawful to be done.

12 Heb. 14. 14 Rom. 18. 12 Rom. 18.

It is acknowledged by the *Church* of *England*, that the *Ceremonies* used in, and by that *Church* imposed on her Members, are in their own Nature things indifferent; thus in the Preface to the Book of Common Prayer it is determined *that the particular forms of Divine Worship and the*

Prop. 4. §. 6.

Rites and Ceremonies to be uſed therein, are in their own Nature things indifferent. It alſo is ac-acknowledged,

2. That being ſo; they may be altered or aboliſhed as the *Governors* of the *Church* ſhall ſee expedient ſo to do. The words of the Preface "to the Common Prayer are theſe: *'The par-* "*ticular forms of Divine Worſhip, and the Rites* "*and Ceremonies to be uſed therein, being things in* "*their own Nature indifferent, and alterable, and* "*ſo acknowledged, it is but reaſonable that upon* "*weighty and important conſiderations, according* "*to the various exigency of times and occaſions, ſuch* "*changes and alterations ſhould be made therein,* "*as to thoſe, that are in place of Authority ſhould* "*from time to time ſeem either neceſſary or expe-* "*dient.* In the account which our *Church* gives us; why ſome Ceremonies be aboliſhed, and ſome retained, ſhe ſpeaks thus, that *as thoſe Ceremonies were taken away, which were moſt abuſed, and did burthen mens Conſciences without Cauſe, ſo the other, that remain are retained for a Diſcipline and Order, which on juſt cauſes may be altered and changed.* In the 34th *Article* of our *Religion* the *Church* of *England* teacheth thus, *That it is not neceſſary that Traditions and Ceremonies be in all places one, or utterly alike, for at all times they have been divers, and may be changed according to the diverſity of Countries, and mens Manners.* And again, *every particular and National Church hath Authority to ordain, change, and aboliſh Ceremonies, or Rites of the Church, ordained by mens Authority, ſo that all things be done to Edifying.* It therefore is not the Aſſertion only, but the Faith of the *Church* of *England*, that her *Ceremonies* may be aboliſhed, or left indifferent by thoſe, who are in place of *Authority*. Thus alſo

ſo ſaith the Reverend Biſhop *Sanderſon*; "The "Church of *England* hath declared, in as plain "and expreſs words as can be, that her Conſti- "tutions are but for Order, Comelineſs, and "Uniformity-ſake, and *not for Conſcience-ſake to- "wards God*; and therefore any of thoſe her "Orders and Conſtitutions may be retained, "aboliſhed, or altered from time to time, and "at all times, as the Governors for the time "being ſhall ſee fit: This being ſo, that paſſage of the Learned Dr. *Stillingfleet* urged againſt the *Non-Conformiſts*, will with a little variation here be pertinent; "What admirable Argu- "ments are there to Peace and Unity among "*Chriſtians*, what Divine Enforcements on the "Conſciences of Men in the writings of *Chriſt* "and his *Apoſtles*, and cannot theſe prevail "upon men to do that, which they think in their "Conſciences, and do acknowledge they may "lawfully do towards the healing of our brea- "ches, and the procuring of the *Churches* "Peace! This I am perſwaded is one of the "provoking Sins of the *Conformiſts*, that they "have been ſo backward in doing of what they "were convinced they might have done with a "good Conſcience, when they were earneſtly "preſſed to it by their *Diſſenting Brethren*, and "had *Authority* to do it; but they refuſed it, and ſeem rather reſolved to break all in pieces, and hazard our *Religion*, and let theſe ſad Effects of our Diviſions ſtill continue, than to abate their Rigor in impoſing, what they may law- fully alter or aboliſh.

Viſit. Serm. *p.* 24.

Unreaſonabl. of Separat. P. 157.

The Ceremonies, which are impoſed by our Church, as they have nothing ſinful in their Nature, for which Inferiors ſhould refuſe ſubmiſſion to them, ſo have they nothing of real Goodneſs, nothing of poſi-

Prop. 5. F. 12. §. 7.

tive Order, Decency, or Reverence, for which they ought to be commanded. I call that Positive Order, Decency, or Reverence, which being done, renders the Service more decent, reverent and orderly, than otherwise it would be, and being undone the Service becomes irreverent, indecent, and disorderly performed; so that my meaning is, that if our Publick Service was by the *Minister* performed without a *Surplice*; if *Baptism* were administred by him without the *Cross*, if the Sacrament of the *Lord's Supper* were administred to such as did not *kneel*, but *stand* at the receiving of it, these actions would not be performed *sinfully*, or with defect of any real *goodness*, which belongeth to them, nor yet *indecently*, *disorderly*, or *irreverently*, as will appear from such Considerations as equally concern them all.

1. If the omission of these Ceremonies renders those actions, to which they are annexed *sinful*, *indecent*, *irreverent*, or *disorderly performed*, then *Christ*, and his *Apostles*, in the performance of them did worship God in such a manner, as was *sinful*, *indecent*, *irreverent*, and *disorderly*; for it is certain, they used not the *Surplice* in Publick Prayer, the *Cross* in *Baptism*, or *Kneeling* in the act of receiving. 2. Then are not these *Ceremonies* indifferent, and alterable by the same Power, which enjoyns them, as by the *Church* of *England* is asserted, unless they have a Power to allow men to worship God *sinfully*, *indecently*, *irreverently*, and *disorderly*? 3. Then must the omission of these *Ceremonies* be a transgression of those Precepts, which do command us *to serve the Lord with reverence, and to let all things be done decently, and in order*, which cannot be affirmed by them, who con-

confeſs theſe *Ceremonies* are *indifferent*, and that the *Church* may alter, or lay them all aſide. For ſure our *Church* can have no Power to exempt men from obedience to thoſe Commands of God.

§. 8. When therefore it is ſaid by the Commiſſioners at the *Savoy*, *That the Apoſtle hath commanded that all things be done decently, and that there may be uniformity, let there be* τάξις, *a Rule and Canon for that purpoſe*; and hence it is infer'd, *that though Charity will move to pity, and relieve thoſe, that are truly perplexed, and ſcrupulous, that we muſt not break God's command in Charity to them, and therefore we muſt not perform Publick Services indecently and diſorderly for the ſake of tender Conſciences*; and all this is expreſly ſaid to juſtifie their refuſal to abate the impoſition of the *Ceremonies*, eſpecially theſe three, *the Surplice, the ſign of the Croſs, and Kneeling*.

Let me in all humility intreat them to conſider, Firſt, whether this aſſertion, *that by abating the uſe or impoſition of theſe Ceremonies they ſhould break God's Commandment, and perform Publick Service indecently, and diſorderly*, be not (1:) directly contrary 1. to the Church's Declaration, That *theſe Rites and Ceremonies are in their own Nature things indifferent*; whereas if the forbearing to impoſe or uſe them were the breaking of *God's Command*, God muſt have then commanded, that they ſhould be impoſed, and therefore not have left them things indifferent in their own Nature. Secondly, This aſſertion ſeems alſo contrary to her Declaration, That *on juſt Cauſes they may be altered and changed by thoſe, that are in place of Authority*; for, ſurely thoſe, who are in the place of Authority, can have no Power to *break God's Laws*, or permit

others ſo to do, to ſerve God indecently and diſorderly themſelves in *Publick*, or permit others ſo to ſerve him. And therefore from this aſſertion it doth clearly follow, that ſhould the *Supream Magiſtrate* forbid the uſe of theſe *Ceremonies* in *Publick Worſhip*, they muſt refuſe Obedience, and Seperate from thoſe *Churches*, where theſe *Ceremonies* are omitted, unleſs they, in obedience to the *Magiſtrate*, would *break God's Command*, and perform his *Publick Service indecently, and diſorderly*. And Thirdly, This Aſſertion ſeems alſo contrary to her Declaration, That *theſe Rites had their beginning from the inſtitution of Man, and that though they have been deviſed by Man, yet it is thought good to reſerve them ſtill*; for if they cannot be omitted without Sin, that is tranſgreſſion of the Law of God, no not for delivering innumerable Souls from the great Sin of Schiſm, then muſt there be ſome Law of God commanding them, and ſo they cannot truly be eſteemed things *deviſed by men, inſtituted by Men*, as in this Declaration of the *Church* they are. And Fourthly, were this Aſſertion true, then antecedently to the Command of our *Superiors*, all *Paſtors* ſtand obliged to uſe theſe *Ceremonies*, whoſoever be offended at them, or through weakneſs be deſtroyed by them, for though their Charity might move them to pitty them, yet muſt they not *break God's Commandment in Charity to them, or perform God's Publick Services indecently, and diſorderly for the ſake of tender Conſciences*. Fifthly, From this Aſſertion it would follow, that ſhould our *Civil* or *Eccleſiaſtical Superiors* forbid the uſe of theſe *Ceremonies* in *Publick Service*, we muſt all ſtand obliged to diſobey them, for though we are to yield obedience to them in all lawful

lawful Matters, yet must we not *break God's Commandments*, and therefore must not perform *Publick Services disorderly* or *indecently* for their sake. Sixthly, By this Assertion all the *Churches* of the first and *purest Ages* of *Christianity*, which did not use the *Surplice*, or the *Kneeling Posture* at the receiving of the Sacrament, and all *Reformed Churches*, which omit to use these Ceremonies must be condemned as *breakers of the Commandment of God*, and Persons, who performed, or do perform his *Publick Worship undecently* or *disorderly*, which is not well consistent with the Veneration, which our *Church* hath always had to *Antiquity*, or with her Candor towards other *Churches*; for thus she very Charitably declares her mind. *In these our doings we condemn no other Nations, nor prescribe any thing but to our own People only, for we think it convenient, that every Countrey should use such Ceremonies as they shall think best to the setting forth of God's honour* —— *and that they should put away other things, which from time to time they have perceived to be most abused as in Mens Ordinances it often chanceth diversly in divers Countries.* Second Preface to the Liturgy.

Seventhly, By this Assertion they seem inevitably to become Guilty of adding to the Word of God, of will-worship, of teaching for Doctrines the Commandments of Men, of imposing these things as necessary parts of Worship, and so of worshipping God in vain, as will appear by what the best Assertors of the Doctrine of the *Church* of *England* have declared in this Case.

For *Then*, say they, *We add unto the Word of God, when we teach any thing to be commanded, or forbidden by the Law of God, which indeed is not there commanded, or forbidden. Then*, say they, Mr. Faulkner Libert. Eccles. p. 359.

Bishop Sanderson's Serm. in Matt. 15, 9. p. 8, 9, 10. P. 20, 21. Friendly Debates, p. 115. Dr. Stillingfleet Unreas. of Seperat. p. 338. Page 347.

they, *do Men teach for Doctrines the Commandments of Men, when they teach any thing to be absolutely unlawful, which God hath not forbidden in his Word. And if any man shall wear a Surplice, or Kneel, or Cross with an opinion of necessity, and for Conscience-sake towards God, as if those parts of God's Service, wherein those Ceremonies are used in our Church, could not be rightly performed without them, yea although the Church had not appointed them, doubtless the use of these Ceremonies, by reason of such his Opinion should be Superstition to him. Then,* say they, *will-worsh is erected, when any thing is so enjoyned to be done, or not done, as if it were the Will and Command of God, he should be so served, when it is a meer constitution of the will of Man. Then,* say they, *do we make Ceremonies to be parts of Divine Worship, when we suppose them to be so necessary, that the doing of them would be a thing pleasing to God, and the omitting of them would be a thing displeasing to God, although there were no Humane Law, which required the doing of them.* And Secondly, *When we suppose them unalterable, and obligatory to the Consciences of all Christians, for this supposes an equal Necessity with that of Divine Institution;* Since therefore this Assertion doth maintain that the forbearing to impose those *Ceremonies*, would be the *breaking of the Command of God*, and the *performing of God's Service without them, would be performing Publick Service undecently, and disorderly*, it must maintain that the use of these *Ceremonies* is commanded by God, and that they are absolutely necessary, if *Order*, and *Decency* be so, and it be necessary to avoid the *breaking of God's Commandments*, and that it is unlawful to neglect them, if it be so to *perform God's Service undecently or disorderly*, That we are bound

bound to uſe them *for Conſcience towards God*, if we are bound in Conſcience *not to break his Laws*, and that the doing of them muſt be a thing pleaſing to God, and obligatory to the Conſciences of all *Chriſtians*, and the omitting of them muſt be a thing diſpleaſing to him, and therefore it muſt follow, that the *Authors* of this Aſſertion muſt be inevitably Guilty of adding to the Word of God, of will-worſhip, of teaching for Doctrines the Commandments of Men; And laſtly, of impoſing of theſe things as neceſſary parts of worſhip according to the judgment of our beſt Divines.

CHAP. III.

The Contents.

Eight Arguments againſt the Impoſition of unneceſſary Ceremonies, or any other thing indifferent, by which our Brother is offended as the Conditions of Communion from the Words, Doctrine and Deportment of our Bleſſed Lord. Firſt, From that Paſſage ſo often cited by him, I will have Mercy and not Sacrifice, §. 1. *Secondly, From Chriſt's refuſal to impoſe Faſting upon his Diſciples by reaſon of their weakneſs.* §. 2. *Thirdly, From the Compaſſion which Chriſt ſhewed towards the* Jews, *as being Sheep without*

a Shepheard. §. 3. *Fourthly, From his Command not to offend one of thoſe little ones that believed in him.* §. 4. *Fifthly, From the Wo which he denounceth againſt the Phariſees for ſhutting up the Kingdom of Heaven againſt Men, and from his reprehenſion of them for binding heavy Burthens on Mens ſhoulders.* §. 5. *Sixthly, From Chriſt's Command not to forbid him who caſt out Devils in his Name, though he followed not his Diſciples.* §. 6. *Seventhly, From his Deſcription of himſelf as a good Shepheard.* §. 7. *Eighthly, From his Prayer for the Unity of the Church.* §. 8. *The Application of theſe Arguments to the Diſſenters.* §. 9.

CHAP. III.

MOreover, let us conſider the words, the Doctrine, the Deportment of our Bleſſed Lord, whil'ſt he was here on Earth, and this will be ſufficient to convince the ſtiff Impoſers of unneceſſary things, which Scandalize, and contribute unto the ruine of the weak, that they conform not to the Doctrine, or the Practice of our Lord, and it will alſo prove againſt *Diſſenters*, that it is their Duty to ſubmit unto thoſe things, which are by their Superiors impoſed upon them, and therefore practiſed in that *Church*, under whoſe Government they live. And,

1. The

1. The Doctrine and Deportment of our Saviour will be ſufficient to convince thoſe, who do rigidly impoſe unneceſſary things (confeſſed by them, who do impoſe them to be indifferent in their own Nature, and alterable at their pleaſure) as the Conditions of Communion, that they conform not to the Doctrine and Practice of our Lord. For,

§. 1.

1. Our Lord doth frequently produce that ſaying of the Prophet *Hoſea*, *I will have mercy and not ſacrifice*, to juſtifie himſelf, and his *Diſciples*, when for the Good of their own Bodies, or the Souls of others, they did what was forbidden by the Law of *Moſes*, or by the Canons and Traditions of the *Scribes* and *Phariſees*, who ſat in *Moſes Chair*. Where, *Mark* 6. v. 6.

1. Obſerve that by *θυσία* Sacrifice, we are to underſtand *omnem rituum obſervationem*, the Obſervation of any Rituals, or Circumſtantials whatſoever, for among all the Rituals contained in the Law of *Moſes*, that of Sacrifices being moſt excellent, God by preferring *Mercy* before *Sacrifice*, doth in effect prefer it before all other *Rituals*. Vide *Synopſin in locum.*

2. By mercy we are to underſtand, 1. The Duties of Humanity performed to our own, or to our Brother's Body; for in the 12*th* of *Matthew* v. 7. our Lord repeateth the ſame words as a defence of his *Diſciples*, in plucking off the Ears of Corn upon the *Sabbath* day, where the obſerving of the Sabbatick reſt, or rather of the *Commandments* of the *Scribes* and *Phariſees* concerning it, is called Sacrifice (I ſay the injunction rather of the *Scribes* and *Phariſees*) becauſe we no where read, that it was forbidden by the Law of *Moſes* to rub an Ear of Corn in order to our eating of it on that Day, but by the

the Canons or Traditions of those Men, who sate in *Moses* Chair it was forbidden) And the endeavour of our *Lord's Disciples* to satisfie their hunger, and to preserve themselves, by rubbing and then eating of this Corn, is called *Mercy*. But Secondly, This Mercy more especially doth comprehend those Duties which respect the welfare of our Brother's Soul, and the deliverance of it from eternal misery, as is apparent from the occasion of our *Saviour's* Speech, 9 *Matt.* 15. which was our Lord's Conversing, as a Spiritual Physician, with *Publicans* and *Sinners* to bring them to repentance. Here therefore the Commandment not to have customary Conversation, or be familiar with Sinners, or the Traditions of the *Scribes* and *Pharisees*, that Good Men were not to converse with them, are the things Answering to Sacrifice, and the Great Duty of shewing kindness to the Souls of Sinners, sick and ready to perish, Answereth to that Mercy which is preferred before Sacrifice. Hence therefore we collect this General Rule, *viz.* "That Precepts, which con-
"tain only Rituals, are to give place to those,
"which do concern the welfare of Mens Bodies,
"and much more to those, which do respect the
"welfare of our Brother's Soul; so that, when
"both cannot together be observed, we must
"neglect or violate the former, to observe the
"latter.

Since then the Ceremonies enjoyned do Answer to the Precepts or Traditions of the *Scribes* and *Pharisees* sitting in *Moses* Chair, and are inferior to the *Rituals* commanded by the Law of *Moses*, if both these must give place to Mercy to the Bodies, and much more to the Souls of Men; if God requires of us in such cases

Mercy

Mercy and not Sacrifice, seeing the laying aside of these Ceremonies tends to prevent that Schism by which so many thousand Souls are ruined, the Love, Peace, Unity, Edification of Christians opposed, and prejudiced, our mercy to those Souls, our regard to these Essential Duties of *Christianity*, is much to be preferr'd before the continuance of those Ceremonies, which being made conditions of Communion, do accidentally afford occasion to these great and fatal Evils.

3. Observe that this Expression was used by the *Prophet* upon the occasion of the strictness of the *Israelites* in the observance, and the requiring of these *Rituals*, whil'st Charity and Mercy to their Brother was banished from their Hearts, there being *no Truth*, *no Mercy*, *nor Knowledge of God in the Land*, but *Killing* against the Sixth, *committting Adultery*, against the Seventh, *stealing*, against the Eighth, *Lying and Swearing falsly*, against the Third and Ninth Commandment, yea, *laying snares on Mizpah*, and *spreading Nets on Tabor*. Now God forbid, that I should say, That it is thus in *England*, only I fear this strictness in our Impositions, argues a defect of Charity, and Mercy to our Brethren.

Hos. 10. 12. 12. 6.

4 Hos. 1. 5. 1.

This will be farther evident from our Lord's Answer to the Question propounded to him by the *Disciples* of St. *John*, why his *Disciples* did not fast, as did the *Pharisees*, and the *Disciples* of the *Baptist*; to which our *Saviour* Answers, First, by saying, That in the presence of the *Bridegroom* it was not proper for them so to do. Secondly, That he did not impose this burthen on his *Disciples*, because they were infirm, and weak, and therefore might be prejudiced by it, that

Argument 2. §. 2.

9 Matt. 14. — 17.

that like *old Bottles* fill'd with *new Wine* they might be apt to *burſt*, that is, by theſe Severities impoſed upon them, they might be diſcouraged and fall from him, and ſo might periſh. *My Diſciples*, ſaith the Deſcant of *Theophylact*, *are not yet ſtrong, they therefore ſtand in need of an indulgence, or condeſcention to them in this matter, and ought not to have ſuch a weight of Injunctions laid upon them. This*, ſaith he, and * St. *Chryſoſtom, was ſaid by Chriſt to teach his own Diſciples, and lay this Rule upon them, that when they ſhould Convert the World, and make Diſciples to the Holy Jeſus, they alſo ſhould thus condeſcend, and behave themſelves towards them with the greateſt meekneſs. The Phariſees*, ſaith *Chryſoſtom*, *found fault, but yet this moved not our Lord to alter his Opinion*, ὥδι ἔπρεπεν αἰσχύνη ἐπὶ τούτῳ νηστεύειν καὶ τούτῳ μὴ νηστεύειν, nor ſaid he that it was a ſhame, that ſome ſhould not Faſt, whil'ſt others did, or Plead for Uniformity in Faſting, καὶ γὰρ αἰσχύνη ἦν, ἐὰν τὸ μὴ νηστεύειν αὐτοὺς, ἀλλὰ τὸ διὰ τὴν νηστείαν ἐν τοῖς καιροῖς πλησθῆναι, καὶ διαχυθῆναι, καὶ διαῤῥηγῆναι, for it was no ſhame, that they did not Faſt, but to be broken and divided about Faſting, or about the fit time of doing it. Hence then the Argument runs thus. If our dear Lord would not impoſe upon his own *Diſciples* that Faſting, which is manifeſtly uſeful to the ends of Temperance, and Piety, and the neglect of which did cauſe not only *Phariſees*, but the *Diſciples* of St. *John* to look upon our *Saviour* and his *Diſciples*, as no friends to Temperance and Piety, and ſo did alienate them from his Doctrine, and that on this account, becauſe they were infirm, and might be diſadvantaged by it in their Spiritual ſtate. If he impoſed this practice as a *Canon* to be obſerved by them towards

* Παῦτα δὲ ἔλεγε νόμος ἀκίνητος εἶναι, καὶ κανόνας τοῖς ἑαυτοῦ μαθηταῖς ἵν' ὅταν μέλλωσι μαθητὰς λαμβάνειν τὰς ὅλας τὰ ὑπερκόσμια ἀπαίρειν μετὰ πολλῆς ἀυτοῖς παρασκευάζωσι ἡμερότητος. Chryſoſt. in locum.

towards all *Christians*, which they ſhould afterwards Convert. I humbly conceive his followers to whom he hath committed the Government of the infirm, with a Commiſſion to *feed his Lambs*, ſhould not impoſe upon them things much inferior to this Duty which Chriſt would not impoſe upon his *Diſciples*, nor yet permit them to impoſe upon their Converts, eſpecially when they do tend to the diſadvantage and ruine of ſo many Souls, as are made Schiſmaticks on this account.

To this effect our *Saviour* is deſcribed by the Prophet *Eſaiah*, as one, who *will not break the bruiſed reed, nor quench the ſmoking flax*, that is, will be ſure to uſe the greateſt Lenity and Patience towards the weak Believer, and will do nothing, which may tend to quench that ſpark of Faith, which is already kindled in him. Where * *Jerom* well obſerves, That *he, who doth not ſtretch forth his hand to ſtay or to hold up the falling Sinner, or will not bear the burthen of his Brother, and he that doth contemn the little ſpark of faith in young Believers, he is the quencher of the ſmoking flax.* He then, who will not do what tends to ſtay the falling Sinner, or bear his burthen in a thing indifferent, but doth thoſe things, which he well knows will tend to quench the ſmoking flax, when no neceſſity is laid upon him ſo to do; as the Impoſer of things indifferent, which give occaſion to the Schiſm of the Diſſenter ſeems to do, how doth he imitate his Lord and Saviour? Again, he is deſcribed as a *Shepherd* who ſhall *feed his Lambs in his Arms, and carry them in his boſom; and ſhall Gently lead thoſe, that are with young*, and would it not become his under-Shepherds ſo to do? or do they imitate this *Shepherd*, who will retain a needleſs

42 Eſay 3.

* *Qui peccatori non porrigit manum, nec portat onus fratris ſui, iſte Calamum quaſſatum confringit, & qui modicam ſcintillam fidei contemnit in parvulis, hic linum extinguit fumigans, quorum Chriſtus utrumque non fecit, ad hoc enim venerat, ut ſalvum faceret quod perierat. Hieron. in locum.*

40 Eſ. 11.

Ceremony, or an Expression, which without inconvenience may be altered, though by so doing, they do *break these bruised reeds*, and fright these Lambs from their own Pastures, into the hands of those whom they call Wolves in Sheeps clothing; I wish with my whole heart it never may be said of such as of the *Shepherds* of *Israel*, *The diseased have you not strengthened, neither have you healed that which was sick, neither have you bound up that which was broken, neither have you*
34 Ezek. 4. *brought again that which was driven away, neither have you sought that which was lost.*

Argum. 3. §. 3. 9 Matt. 36, 37. In the same *Chapter*, we find our Lord taking Compassion on the *Jews*, as being *Sheep without a Shepherd*, and this commiseration was not like that, which others do pretend to, verbal and ineffectual; but it induced him, 1. *To go about*
v. 35. *their Villages and Cities, teaching the Gospel of the Kingdom.* 2. To call upon his own *Disciples* to help them with their Prayers, that God would
v. 38. *send more Labourers into his Harvest.* 3. To send
Chap. 10. his own *Apostles* and the *Seventy Disciples* to Preach Repentance to them, and to inform them of the coming of the promised Kingdom. *Theophylact* declareth, That *our Lord complained the Labourers were few, because the Scribes and Pharisees, the present Labourers, not only did not profit, but did hurt the People, whereas it is the property of a good Pastor to be merciful towards them.* The Querie therefore here will be, whether they do conform to this Example, or the Matter of this Prayer, who do exclude so many Servants of the Lord from labouring in his Harvest for a thing indifferent, which they confessedly may alter, whether these Pastors are very merciful toward the People, or whether by occasioning them to shun Communion with, and

Ἀληθῶς δὲ ποιμένος ἐστὶ τὸ σπλαγχνίζεσθαι ἐπὶ τῷ ποιμνίῳ.

Hearing

Hearing of them upon account of these unnecessary Ceremonies, they not only do not Profit, but do hurt the People.

In the Eighteenth Chapter of St. *Matthew* our Saviour doth not simply command us, but with great vehemency, that we offend not one of those little ones which believe in him, saying, ὁρᾶτε μὴ, *see that you do it not.* Where, 1. Observe the thing commanded, μὴ σκανδαλίσαι *vers.* the sixth, μὴ καταφρονεῖν, *verse* the tenth; *not to scandalize, nor contemn them.* Now *this we do, saith* Chrysostom, *when we dishonour, or reproach them, when in their Souls concern we are injurious to them,* saith *Theophylact*, when by *our actions we give occasion to their ruine,* saith St. *Jerome.* Secondly Note, That the little ones here spoken of are *weak believers*, even the least or meanest of true *Christians.* Thirdly, Consider, the Punishment here threatned to those, who do contemn, and scandalize, or minister occasion to their ruine, *'Twere better for them*, saith our Saviour, *that a Milstone were hanged about their Necks, and they were cast into the depth of the Sea,* even *so much better*, saith St. *Jerome, as it is more desireable to bear a short, than an Eternal Punishment.* Fourthly, Observe that this woe is denounced, this Punishment is threatned, not to those only, who scandalize some *Myriads* of these little ones, but to all, who do minister to the Perdition of *but one of them.* Since therefore the imposing of these Ceremonies, and the retaining some Expressions in the *Lyturgy* which lawfully may be changed, or laid aside, doth give occasion to the Schism, and consequently to the ruine of many Thousand of these little ones; I pray, they who impose these things as necessary Conditions of Communion with them,

Argum. 4.
Μὴ ἁπλῶς ἐπιτάττει ἀλλὰ σφοδρῶς, *Chrys.* in *v.* 14.

Τὸν ἀσθενῆ, *Theoph.*

v. 6.

In locum.

them, may escape this dreadful Punishment. Fifthly, Consider the Reasons which our *Saviour* offers, why we should carefully avoid the scandalizing and contemning of these little ones, *viz.* First, Because *their Angels do continually behold the face of God in Heaven*, and surely they who are the care and charge of *Angels*, may deserve the care of Men. Secondly, Because the business of our Saviour's Advent was *to save them*, v. 11. Thirdly, Because the Good and Evil which we do to them, reflects on him, for *he that receiveth them*, saith Christ, *receiveth me*; and consequently he that contemneth them, contemneth me, *v.* 5. Fourthly, From the common Custom of good *Shepherds*, which is to leave their other Sheep to seek, and to recover that which goes astray, and bring it home upon their shoulders. Fifthly, Because *it is not the Will of our Heavenly Father that one of these little ones should perish*, v. 14. *He*, saith *Chrysostom*, *was so sollicitous for their Salvation, that he sent his Son into the world to purchase their Redemption*; 'tis he, who goeth after them into the wilderness, and brings them home upon his Shoulders, and who is said more to rejoyce in the Conversion or recovery of one straying Sheep, than in the Ninety nine which went not astray; can we then, by our imposition of unnecessary things as the Conditions of Communion, be accessary to the ruine of so many of these little ones, who are involved in the Schism occasioned by this Imposition, and yet not act in contradiction to the purpose of our *Saviour*'s Advent, and to the Will of our heavenly Father, and to the practice of good Shepherds, and of God himself? may we not fear that doing thus we shall be found contemners of Christ, by our contempt

v. 10.

In locum.

tempt of these his little ones, and that their *Angels* should accuse this our deportment towards them to that God, before whose face they stand, and that he who rejoyceth so exceedingly at their Conversion and Recovery, should be exceeding Angry against them, who minister occasion to their ruine, or wandring from the Sheepfold. Here therefore will it not be seasonable to ask that serious Question of St. *Chrysostom*, πῶς σὺ καταφρονεῖς τῶν τῷ Θεῷ περισπουδάστων, *how darest thou to despise them of whom God is so exceeding careful, for one of whom thou oughtest to lay down thy life*, and then much more a needless Ceremony? *And if thou sayest they are weak, for this cause*, saith he, *ought we to do all things to procure their Salvation, for even the good shepherd leaves the Ninety and nine, and goeth after the lost Sheep, and the preserving of so many is not made an umbrage for the loss of one.* To conclude this Argument, Part 3. p. 55. In the *Homily against the peril of Idolatry, this general Argument is drawn out of God's Word against Makers, Setters up, and Maintainers of Images in Publick Places.* viz. "That our Saviour saith, *Woe be to that man by whom an offence is given, woe be to him that offendeth one of these little ones, it were better for him that a milstone were hanged about his neck*, &c. *than that he should offend one of these little ones, or weak ones*, that God himself denounceth him accursed, *that maketh the blind to wander out of the way*, and saith *Levit.* 19. *Thou shalt not lay a stumbling block, or stone before the blind; But Images in Churches, and Temples have been, and be, and ever will be stumbling blocks and offences to the weak, simple, and blind common People, deceiving their hearts by the cunning of the Artificer, and so bringing them to Idolatry, and there-*

"fore woe be to the Erector, Setter up, or Main-
"tainer of them in Churches and in Temples, for a
"greater penalty remaineth for him, than the death
"of the Body. And doth not long Experience
ſhew, that the Impoſition of the Ceremonies
hath been, is, and ſtill is like to be an offence
and ſtumbling block to the weak, ſimple, and
blind common People, betraying them to Schiſm,
how then can the Impoſers of them be acquitted
from this heavy Sentence?

Argum. 5. §. 5. *Matthew* 23. 14. Our Lord denounceth a woe againſt the *Scribes* and *Phariſees*, *becauſe they ſhut up the Kingdom of Heaven againſt Men. And if*, ſaith St. *Chryſoſtom*, *it be juſt matter of their condemnation*, τὸ μηδένα ὠφελεῖν, *to help none forward, what pardon will he find, who hurts, and hinders them from entring into that Kingdom? Theſe men*, ſaith he, *are called Peſts, and Diametrically are oppoſed to Teachers, their work being to deſtroy others, for if the Teachers buſineſs be to ſave what is loſt, to loſe or cauſe to periſh what might be ſaved, is* ἔργον λυμεῶνος, *the work of the Deſtroyer.* And I pray God they do not alſo contribute to this Work, who make unneceſſary things Conditions of Communion, and by ſo doing, cauſe the excluſion of many Thouſands from the Church of God.

In the fourth Verſe of the ſame Chapter, our Lord condemns the *Scribes* and *Phariſees*, *for binding heavy burthens on mens ſhoulders, which they would not move with one of their fingers*; where *Chryſoſtom* well notes, That *our Lord ſaith not that they cannot, but they will not move them. The Phariſees impoſed theſe heavy burthens*, ſaith Theophylact, *compelling men to fulfil the leaſt, and the moſt difficult Commandments of the Law, allowing no Exceptions, or Diſpenſations from the obſer-*

vance

vance of them in the most just, and neeessary cases, where Charity and Mercy did require a Dispensation; these are saith Dr. *Lightfoot*, חומרי תורה *the heavy things of the Law*, of which they speak so much; or Secondly, saith the same *Theophylact*, they *laid more burthens on them, than the Law required,* παραδόσεις τινὰς παραδιδόντες ἐπέκεινα τοῦ νόμου, *delivering some Traditions besides the Law*, or not contained in it, which saith the Reverend and Learned Dr. *Hammond*, were called מכות פרושים the *strokes*, or *the severities of the Pharisees*. "Now, saith "their *Talmud*, by *the strokes of the Pharisees*, "are meant superfluous Worships, and trouble- "some Rites introduced by them underhand in- "to the *Jewish* Religion prescribed by the Law "of *Moses*. They called the Additions where- "by they made the Law heavy, *Strokes* or *Severities*, saith *Maimonides*, even as our Lord here calls them heavy burthens and grievous to be born. And because they would dispense with God's own Law, but by no means would dispense with their Traditions; therefore, saith *Maldonate*, they are said here not to move any of them with their Fingers.

Ham. in loc. cum, p. 58.

In locum.

Now to apply these things, If it were culpable in *Scribes* and *Pharisees* to be so stiff in the exacting of Obedience to the Minuter Laws of *Moses*, where Charity and Mercy did require a Dispensation, must it not much more be so to require Obedience to humane Constitutions in cases of like nature? If to impose the Traditions of the *Scribes* and *Pharisees* upon the *Jews*, were to lay heavy burthens and grievous to be born upon their Shoulders, must it not much more be so to impose our Additions to the Laws of *Christ* upon the Christian as a Condition of

Communion? If not to move, *i. e.* not to diſpenſe with theſe Traditions upon theſe great Occaſions was the Sin of *Scribes* and *Phariſees*, can they be free from the like Guilt, who, when they can diſpenſe with their own Conſtitutions upon ſo great occaſions, will not do it?

Argum. 6. §. 6. 9 Mark 38. When St. *John* had told our Saviour of one, who caſt out *Devils* in his Name, and how he with his Brethren had forbid him, becauſe he did not hold Communion with them, or own himſelf to be one of our Lord's Diſciples, *deſiring*, ſaith *Theophylact*, *that all, who called on the Name of Chriſt, ſhould be one Body*, Chriſt told them, that they by no means ſhould forbid ſuch perſons, *which*, ſaith *Theophylact*, *he ſpake being willing* πλατύνειν τὸ κήρυγμα καὶ διὰ τῶν ἀναξίων, *to have the Preaching of his Goſpel enlarged even by unworthy Perſons*. Secondly, Becauſe this Perſon did not hinder the *Apoſtles* Preaching, or ſide with *Satan*, and therefore being not againſt them, he was with them. The Reaſons which our Saviour offers againſt this Prohibition, are

v. 39. theſe two. Firſt, That ſuch a one could not *ſpeak evil of him*, or of his Name and Doctrine, who did ſuch miracles by vertue of his Name: Secondly, That as, when we engage againſt an Enemy, fight againſt *Satan* and his Kingdom, they who then are not for us, are againſt us, they who engage not with us, may be ſuppoſed not to like our work; ſo when a work of Piety, or of God's glory is to be promoted, they, who do joyn in the promoting of that work, though they do not profeſs Communion with us, they are for us. Why therefore ſhould we forbid Diſſenters, though unworthy, to Preach for the Promotion of Chriſt's Kingdom, ſeeing their Preaching will not hinder ours, provided

we

we oblige them, not to Preach againſt the Doctrine or Diſcipline approved in the *Church* of *England*? why ſhould we be ſevere in Prohibition of their Preaching, ſeeing they cannot then ſpeak Evil of us, why may we not permit them upon theſe terms to exerciſe their Talents for the Salvation of precious and immortal Souls?

Argum. 7. §. 7.

In the Tenth of *John*, v. 11, 14, 15. our Saviour proves himſelf to be the *Good Shepherd*, becauſe he *layeth down his life for the Sheep. Where*, ſaith St. *Chryſoſtom*, *our Lord oppoſeth himſelf to two waſters and deſtroyers of the Sheep*, viz. *The thief who comes to ſnatch the Sheep away and ſlay them, and him, who, when theſe things are done, endeavours not to hinder it*; if then it be the property of the *Good Shepherd* to lay down his life for the ſheep, can they deſerve that Character, who will not lay down a few Ceremonies for them? And do they hinder them as much as lawfully they may from being ſnatch'd away and ſlain by thoſe whom they call Thieves, who will not quit a thing indifferent, whereby they may preſerve them from ſuch Thieves?

Argum. 8. §. 8.

Laſtly, Obſerve how vehemently our Lord Prays, *John* the 17*th*. for the Churches Unity in Charity, in Peace, and Concord; four times in the ſame Chapter he repeats this Prayer, to *v.* 21, 22, 23. ſhew how much his heart, and his affections were ſet upon it. Now the reaſon why he prayed ſo vehemently that his Diſciples might be one, ſay *Chryſoſtom* and *Theophylact* was this, *becauſe nothing ſo ſcandalized his followers, as to find their Teachers were at diſcord, and divided, for how ſhould they believe thoſe, who did not agree what they ſhould teach?* Now can they act like the Diſciples of this Maſter, who are not willing to procure this Unity and Concord, which he

he ſo paſſionately prayed for, by parting with unneceſſary things, which do not in the leaſt advance his Kingdom, when they are impoſed, nor would bring diſadvantage to it, were they laid aſide, but rather chooſe to perpetuate that Diſcord and Diviſion, which miniſters ſo Great a Scandal to the *Chriſtian Faith*. "Hence, ſaith "a Learned Commentator, we may underſtand "how much they do obſtruct God's Glory and "the Salvation of Souls, who divide the Church "by unprofitable Controverſies, and Conten-"tions, this being one great reaſon why Jews, "Turks, Infidels, do not embrace the Chriſtian Faith.

§. 9. But here let it be alſo noted that theſe Arguments propounded from the Example and Sayings of our Lord againſt impoſing of indifferent things, or of Expreſſions in our Lyturgy, which may be lawfully changed by our Superiors; I ſay theſe Arguments fall many of them with more weight on our Diſſenters, provided they can ſhew no Law of God plainly forbidding their Submiſſion to theſe things. For let me ask them in the Spirit of meekneſs theſe few Queſtions, Do they prefer Mercy before Sacrifice, who will not ſubmit to Rites or Circumſtances, or to the uſe of things no where forbidden in the Word, to prevent Schiſm, and all the dreadful Conſequences of it; but rather will give cauſe to their Superiors to judge them ſcandalous reſiſters of Authority, and pertinacious diſturbers of the Churches Peace? Are they Compaſſionate towards the Sheep, according to our Lord's Example, who rather will refuſe to become Labourers in his Harveſt, and Teachers of the Goſpel of the Kingdom of God, than ſubmit to theſe little things in order

der to their Regular Performance of this bleſſed Work? Do not they ſcandalize, offend and contribute unto the ruine of Chriſt's little ones, who do involve them in a wretched Schiſm on the account of things which they may lawfully ſubmit to? Do not they ſhut up the Kingdom of Heaven againſt Men, who forbid them to enter, when they may? Do not they impoſe heavy Burthens alſo, who ſay to their Diſciples, Hear not the Common-Prayer, Receive not the Sacrament Kneeling, Suffer not your Children to be ſigned with the Croſs, Communicate not with that Miniſter who wears a Surplice, or with that Church which impoſeth any Ceremonies or any Conſtitutions; but concerning the Time and Place of performing Publick Worſhip? If the good Shepherd ſhould lay down his life for the Sheep, ſhould not they lay down their unneceſſary ſcruples for their ſakes? if nothing doth ſo ſcandalize Chriſt's followers as to find their Teachers at Diſcord, and divided, can they act as becometh his Diſciples who are not willing to procure Unity and Concord, and to avoid this Scandal by their ſubmiſſion to things indifferent in their own Nature, and not forbidden in the Law of God?

CHAP. IV.

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offered to Idols is not material to the Argument here preſent, where Dr. Stillingfleet's *Evaſion is confuted.* §. 7. *Sixthly, That the Apoſtle here commands the Rulers of the Church to receive weak Brethren, where Mr.* Faulkner *is again conſidered.* §. 8. *An entrance made upon the ſpecial Arguments of the Apoſtle, with the application of them to our preſent Purpoſe, as* v. g. *Firſt, That weak Brethren muſt be received into Communion, becauſe God hath received them.* §. 9. *Secondly, Becauſe they differ'd in theſe leſſer Matters out of Conſcience towards God.* §. 10. *Thirdly, From their Duty not to lay a ſtumbling-block, or an occaſion to fall in their Brother's way.* §. 11. *Fourthly, Becauſe 'tis contrary to Charity to uſe our liberty in things indifferent to the offence of our weak Brother.* §. 12. *Fifthly, Becauſe by uſing their liberty to the offence of others they cauſed Chriſtianity to be blaſphemed or evil-ſpoken of.* §. 13. *Sixthly, Becauſe the Kingdom of God conſiſts not in theſe things indifferent, but in Righteouſneſs, Peace and Joy.* §. 14. *Seventhly, Becauſe by Scandalizing their weak Brother by the uſe of theſe indifferent things they acted contrary to the concerns of Peace and Edification.* §. 15. *Eighthly, Becauſe they by thus uſing of their liberty*

deſtroyed

destroyed their weak Brother, for whom Christ died. §. 16. *Ninthly, Because of the great damage which the weak Person would sustain by eating with a doubting Conscience.* §. 17. *Tenthly, Because it is the Duty of the strong to bear the infirmities of the weak.* §. 18. *Two Objections answered; First, That Dissenters are not to be deemed weak, but rather stubborn and malitious.* §. 19. *Secondly, That therefore the Scandal, which they take at the Use or Imposition of our Ceremonies is* Scandalum Pharisaicum, *and so is not to be regarded.* §. 20.

§. 1. A Farther Argument or Motive to press this Charitable forbearance of our weak Brethren, and Condescention to their ignorance and weakness in these Matters of confessed indifferency ariseth from the Consideration of what was done by the *Apostles* to prevent the Schisms, and preserve the Peace and Union of the *Churches* planted by them.

There were in the *Apostles* Dayes, as amongst us there are at present, Disputings, and Diversities of Judgments about *Meats* and *Drinks*, and other Observations of very little moment, *a liberty of Practice* in these Matters some eagerly contended for, and some against. *Some* were *for* Paul, *some for* Apollo, *some for* Cephas. These differences begat among the *Christians* of those times the same pernitious Fruits, which in this *Nation* are now produced by our differences, as *judging*, and *condemning* of their Brethren, 14 *Rom.* 4, 10, 13. *Divisions, Strife, and Envy,*

Envy, 1 Cor. 3. 3. *Debates*, *Envyings*, *Wraths*, *Strifes*, *Backbitings*, *Whisperings*, *Swellings*, *Tumults*, 2 Cor. 12. 20. *Wars* and *Fightings*, 4 Jam. 1. *Envy and bitterness of Spirit*, 3 Jam. 14. This moved the Apostles,

First, To exhort them with the greatest vehemency unto Peace and Union, to put up many Prayers and Zealous Exhortations to this end. St. *Paul* puts up his passionate request unto *the God of Patience and Consolation*, *that he would grant unto* the Members of the *Church* of Rome *to be like minded one towards another*, *According to Christ Jesus*, *that with one mind and with one mouth* they might *Glorifie God*. And a like Passionate address he makes to them, to *be of the same mind one towards another*. The chief design of St. *Paul's* first *Epistle* to the *Church* of *Corinth* was to put an end to those Divisions, Schisms, and Contentions, which sprang up amongst them; and therefore he begins it with this Pathetick Exhortation, *I Beseech you Brethren by the Name of the Lord Jesus*, *that ye all speak the same thing*, *and that there be no divisions among you*, *but that you be perfectly joyned together in the same mind*, *and the same judgment*. In his *Epistle* to the *Church* of *Ephesus*, he speaks thus, *I* Paul, *the Prisoner of the Lord*, *beseech you that you walk worthy of your Vocation*, *endeavouring to keep the unity of the Spirit in the bond of Peace*. The same St. *Paul* exhorteth his *Philippians to stand fast in one spirit*, and *one mind*, *striving together for the faith of the Gospel*, to *walk by the same Rule*, *and to mind the same thing*; and to engage them the more effectually to do so, he adds this vehement Exhortation, *If there be any consolation in Christ*, *if any comfort of Love*, *if any fellowship of the Spirit*, *if any bowels of*

15 Rom. 5, 6.
12 Rom. 16.
1 Cor. 1, 10.
4 Ephes. 1.
1 Philip. 27. 3. 15. 2. 1, 2.

Mercy

Mercy, fulfil ye my joy, that you be like-minded, having the ſame love, being of one accord and one mind. Finally, *Be ye all of the ſame mind,* ſaith
1 Pet. 3. 8. the Apoſtle *Peter.*

Secondly, To render theſe Exhortations more
4 Eph. 4, 5, 6. effectual, they let them know that the foundation of their Faith *Jeſus Chriſt* was *one*, that all Chriſtians had the ſame *Baptiſm*, that they were all *one Body*, that they were all partakers of *one Spirit*, they had all *one Faith, one Hope*, that
5 Gal. 19, 20. they all owned the ſame *God*, and *Lord*; that their Schiſms and Diviſions were *works of the*
1 Cor. 3. 3. 1. *Fleſh*, which declared them to be *carnal*, that
13. 2. *without Charity they were nothing*, and without
12 Hebr. 14. *following Peace no man could ſee the Lord.* And,

Thirdly, In perſuance of theſe great ends of Peace and Unity, they adviſe all *Chriſtians* to avoid all things which might obſtruct them, to
2 Philip. 3. *do nothing through ſtrife and vain-glory*, not *to de-*
14 Rom. 3, 15. *ſtroy the Work of God for meats*, i. e. for things
&c. indifferent, or which would not commend us to God, not to *deſpiſe* or *judge* their *Brethren*, or to do any thing *by which they are offended, or made weak*, not to be *wiſe in their own conceits*, not *to*
12 Rom. 16. *think more highly of themſelves than they ought to*
v, 3. *think, not to ſeek their own, but every man ano-*
2 Philip. 4. *ther's wealth, not to give offence to Jew or Gentile,*
1 Cor. 10. 32. *or to the Church of God; not to ſtrive about words*
2 Tim. 2. 14. *to no profit, but to the ſubverting of the Hearers.*
16 Rom. 17. They alſo poſitively do adviſe *Chriſtians to mark them, which cauſe diviſions contrary to the Do-*
2 Tim. 2. 16. *ctrine which they had received* (from the Apoſtles)
v. 23. *and avoid them, to ſhun prophane and vain bablings,*
2 Philip. 3, 4. *to avoid fooliſh and unlearned Queſtions*, to exerciſe Self-denyal and Humility, after our Lord's
4 Epheſ. 2. example, *to walk in lowlineſs and meekneſs, in*
2 Tim. 2. 25. *meekneſs inſtructing thoſe, that oppoſe themſelves,*

in lowlineſs of mind to eſteem others better than themſelves, as much as in them lyeth to follow peace with all men, with all that call upon the Name of the Lord Jeſus out of a pure heart; to follow after things which make for Peace, and whereby they may edifie one the other, to keep the unity of the ſpirit in the bond of peace, to be at peace among themſelves. Whereunto they have attained to walk by the ſame Rule, and in things wherein they are otherwiſe minded to bear with one the other, till God is pleaſed to reveal the truth unto them. *To do all things without murmurings, and diſputings, to let all their things be done in Charity. Above all things to put on Charity,* as being the moſt *perfect bond, to forbear one another in love, to be kindly affectionated one to the other in brotherly love, by love to ſerve one another*; And laſtly, *to have fervent Charity among themſelves.*

12 Rom. 18. 2 Tim. 2. 22. 14 Rom. 19. 4 Epheſ. 3. 1 Theſſ. 5. 13. 3 Philip. 16. 2 Philip. 14. 1 Cor. 16. 14. 3 Col. 14. 4 Eph. 2. 12 Rom. 10. 5 Gal. 13. 1 Pet. 4. 8.

§. 2.

Now not to argue from the obligation even of the *higheſt Chriſtian Governors*, in imitation of our *Lord's* Example, *not to ſeek their own, but every man his Brother's welfare.* And therefore not to ſtand ſtiffly on their Power to command, or the aſſerting of their Rights in matters of this Nature, but rather to wave the *exerciſe* thereof, when that is neceſſary to the Salvation of their *Brother's* Soul, this Power being given *not for Deſtruction, but for Edification.* Not to inſiſt on this, that it behoveth them *to give no offence to Jew, and Gentile,* as well as it behoveth others *to give no offence unto the Church of God,* not to remind them that *the Servant of God muſt not ſtrike, but be gentle towards all Men, in meekneſs* inſtructing even τὸς ἀντιδιατιθεμένους, *thoſe that ſet themſelves to oppoſe them*, and which are at preſent *impenitent*, and *in the ſnare of Satan.* Not to add that they by doing what is here Pleaded

2 Tim. 2, 19.

for, would only by their own Confeſſion, *follow Peace with all men as much as in them lyes*: that this would only be to *ſerve*, and to *forbear their brother in love to his Soul.* And laſtly, that *Charity thinks no evil*, that it *worketh no evil to our neighbour*; and therefore will not even indirectly work his everlaſting Ruine, without reſpect unto ſome greater Good. I ſay, not to inſiſt upon theſe things, which yet I fear are Arguments which will not eaſily be anſwered, I only do crave leave to offer theſe few Queſtions to their moſt ſerious Conſideration who are concerned in this Matter.

Firſt, "Whether St. *Paul*, and all the reſt of "the *Apoſtles* and *Church-Governors* who ſtood "affected as he did, and were as zealouſly affe-"cted as he was for the Prevention of the "*Schiſms*, and the *Diviſions* which were amongſt "the *Chriſtian Converts*, and the preſerving of "Love, Peace, Unity in all the *Churches* of "*Chriſt*, would not in Proſecution of theſe "glorious ends, have certainly abſtained from "the exerciſe of their own Power in comman-"ding things indifferent? and whether they "would not have adviſed others ſo to do for "the ſame ends? Doubtleſs they who were thus ſollicitous for the Prevention of thoſe *Schiſms* which were then ſpringing up, and for the healing of thoſe Diviſions, which had then obtained, would never have been wanting in any *Condeſcenſions* which it was in their Power to uſe, in order to thoſe bleſſed ends. Why therefore ſhould not others do the like in Matters of this Nature?

Secondly, It may deſerve to be enquired, Whether they would not have conceived the Prevention of the *Schiſms* and Diſcords of thoſe times,

times, and the Salvation of so many Souls as were endangered by them, a weighty and important Consideration to move them to refrain the Practice, or wave the Imposition of any thing indifferent, and therefore whether they who do acknowledge, *That their Rites and Ceremonies are of their own Nature things indifferent and alterable, and that it is but reasonable that upon weighty and important Considerations, according to the various exigency of Times and Occasions, such Changes and Alterations should be made therein, as to those who are in Place and Authority should from time to time seem either necessary or expedient.* I say, it may be modestly enquired whether they have not alike cause to think that the Prevention of the wretched *Schisms*, and Divisions which are now among us, with all their mischievous Effects, and the preserving of so many Souls as are endangered by them, from eternal Ruine, is a Consideration of sufficient moment and importance to move them in this present Exigency, to forbear the Imposition of these things indifferent, from whence these mischievous Effects do, at least accidentally, arise.

The second Argument which I would offer on this Subject, from the Consideration of the Words and Practises of the *Apostles*, is taken from the 14*th* and 15*th* Chapters of St. *Paul*'s *Epistle* to the *Romans*; where, *Argument* 2. §. 3.

1. Observe, That this whole *Epistle*, and so these Chapters of it are directed *to all that were in* Rome *beloved of God*, and *called Saints*, it therefore was directed to all *Pastors* and *Rulers* of that *Church*, as well as to the People. And it with equal reason may be said, That the Command in the preceding Chapter, requiring

every Soul to be obedient to the higher Powers, concerns the *Laity* and *People only*, as that they only are concerned in the Preſcriptions delivered in theſe Chapters concerning the Deportment required from all *Chriſtians* towards their *weak Brethren*. Wherefore the Rules delivered in theſe Chapters muſt concern our *Eccleſiaſtical Superiors* conſidered as impoſing Conditions of Communion, or preſcribing terms, upon which others are to be received into, or elſe to be excluded from Communion, as well as they concern the weak, or the Inferior People judging, and cenſuring; and ſeparating from them upon that account, as may be farther evident: 1. From this Conſideration, That the Apoſtle here directeth his diſcourſe to them who had the Power to receive into Communion, *v.* 1. *him that is weak receive*; and *v.* 3. *Let not him that eateth, deſpiſe him that eateth not, and let not him that eateth not, judge him that eateth*, i. e. let him not ſo deſpiſe or judge him as to reject, or to exclude him from Communion, *for God hath received him*. And again, Chapter the 15. *v.* 7. *Wherefore receive ye one another*, &c. And as *Parens* notes upon the place, *to contemn him whom God doth highly value, to reject him as unworthy of Communion with us, whom God thinks worthy of Communion with him; what is it but to contemn God himſelf, and thwart his Sentence, and to refuſe to own his Friends?*

2. If it be the Duty of private Men to tolerate ſuch as theſe in *Queſtion*, by a forbearance of their Cenſures of them, and to receive them to Communion, notwithſtanding their different Practices and Judgments, muſt it not be the Duty of the *Magiſtrate* to tolerate them by a forbearance of *Penalties*, and of *Paſtors* to tolerate

lerate them by a forbearance of their Injunctions to them to change their Practice, or their Judgment upon pain of Exclusion from Communion? who can believe that God would leave so full a determination for tolerating such Persons, and give such Positive Commands for private Persons to receive them, and that *because God hath received them*, and at the same time permit the *Magistrate* to Punish, the *Minister* to Seperate them from Communion for that very thing, *though God had received them*; But saith the Learned Dr. *Womack*, The Rules delivered here must only be *directions for Common use among private Christians*, and not *Decrees and Orders of Publick use and practice*; because *as yet, there was no Jurisdiction setled, no Laws made, no Governors appointed to put them in execution*, and this he doth Collect, 1. Because the Apostle doth command them only *to mark them that cause Divisions and Scandals, not to Excommunicate them*; whence he concludes, *That there were no Common Assemblies of Christians, or no Presbyteries at* Rome. Secondly, *From the Apostles Expostulation, who art thou that judgest another man's servant*, Cum non sis Pastor, aut Dominus ejus. And Thirdly, because it is said *hast thou Faith? have it to thy self before God*, 14 Rom. 22. whereas *had there been a Bishop setled there, it had been their Duty in any matter of Hesitation, to consult him to resolve their doubts, and settle their perswasions.*

Verdict, p. 89.

P. 90.

In Answer to this Plea, I say, 1. That it is manifestly false. Secondly, That were it true, it alters not the case, nor doth it take off from the strength of the present Argument. And,

1. I say it is not true, for can any man Imagine that in such a Church, whose *Faith was*

spoken of throughout the World; there should be no *Ministers* to Baptize, to Preach the Word, to Administer the *Sacrament* of the Lord's *Supper* to them? and if there were such, there must be a standing Order of *Presbyters* licensed by the *Apostles*, or their *Bishop*, or exercising their *Ministerial function* without license. Secondly, Chap. 16. 3. 9. The *Apostle* amongst many others, whom he calls his *Helpers in Christ*, *approved in Christ*, *Labourers in Christ*, v. 12. who may all rationally be deemed to be *Church-Officers*, *Presbyters*, *Deacons* and *Diaconesses*, makes mention of *Andronicus*, and *Junius* as Persons who were * Ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *Men of note among Christ's Apostles*, i. e. among the Preachers of the *Gospel*, the *Teachers* of the *Christian Faith*. Nor are all the little Arguments collected out of *Grotius* and *Catharinus*, of any moment to the contrary. For,

* Ἐπίσημους δὲ λέγει οὐκ ἐν τοῖς Μαθηταῖς, ἀλλ' ἐν τοῖς διδασκάλοις, ἀλλ' ἐν τοῖς Ἀποστόλοις. Theodoret *in locum.*

First, That Exhortation *mark them which cause Divisions, and avoid them*, is Parallel to that in 16 Rom. 17. 2 *Thess.* 3. 6, 16. *If any man obey not our word, note that man, withdraw* your selves *from every Brother that walks disorderly.* And yet that there were then *Church-Governors* among the *Thessalonians*, is evident from *Chap.* 5. 12, 13, where the *Apostle* saith, *We beseech you Brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly for their works sake.* The same *Apostle* writing to *Timothy* concerning such *who had a form of Godliness, but denyed the Power of it*, writes certainly of Persons, who did as much deserve the *Churches* censures, as those he mentions *Rom.* 16. 17. And *Timothy*, to whom he writes, had power to inflict those censures, and yet he only saith unto him, *from such turn away.*

Secondly,

Secondly, The Argument of *Catharinus* is extreamly frivolous; for if this be the import of the *Apostles* words, why dost thou judge another man's Servant, *who art not his Pastor*, then his own *Master*, to whom he *stands*, or *falls*, must be his *Pastor*; and therefore he must have a *Pastor*. But the Master there mentioned is so plainly God, that it is but lost time to prove it.

Thirdly, Why may not he who hath *Faith have it to himself*, that is, forbear acting according to his full Perswasion of his Liberty, or divulging his Opinion to his Brother's prejudice, as well if he had twenty *Bishops* over him, as if he had none? Why might not St. *Paul*'s advice satisfie, without consulting of his Bishop? But, Secondly, Had there been then no *Church-Governors* in the whole *Church* of *Rome*, had they been destitute of any *Ministers* for Publick worship, this will not in the least abate the strength of what we Argue hence, unless the Dr. dares assert that the *Church-Governors* were not as much concerned in the Reason here laid down, as were the common People; that is, that they were not obliged to *receive the weak in faith*, v. 1. *and being strong to bear the infirmities of the weak*, Chap. 15. 1. that they might *judge another man's Servant*, v. 4. *that they might put a stumbling-block, or an occasion to fall in their Brother's way*, v. 13. That they might *walk uncharitably*, might *Grieve*, and even *destroy him with their meat for whom Christ died*, v. 15. that they might *let their Good be evil spoken of*, v. 16. and might *for meat destroy the Work of God*. And that though it is *Good* for private Persons *not to eat flesh, nor drink wine, nor to do any thing whereby their Brother stumbleth, or is offended, or is made*

weak; yet may *Church-Governors* impose such things, although God hath declared that their
2 Cor. 13. 10. Power is *only for Edification, and not for Destruction.* What therefore do men gain by saying, *These Precepts were directed to private Persons, and not to Church-Governors*; since it is certain that they do more especially concern them, whose work it is to build up Souls, and exercise the greatest Charity towards them, than any private Persons in the World. Add to this lastly, That St. *Paul* was certainly a *Church-Governor*, who had as much Power as any of his Successors in these Matters; and yet he was so far from varying from these *Rules*, that chiefly he confirms them from his own Example; as we shall see hereafter.

§. 4. Secondly, Observe, That this as well as other Scriptures *being written for our Learning*, in cases of like Nature, must oblige all other *Pastors* and *Rulers* of *Christ*'s *Church*, as well as those of *Rome*, for the Arguments which the *Apostle* useth here, are of a *Moral* and *Perpetual Obligation*, it being never lawful for the *Christian*, of what degree, or rank soever he may be, to *judge*, and to *despise the Person whom God hath received*, to *walk uncharitably towards his Brother*, or to *destroy him with his meat for whom Christ dyed*, or to *put a stumbling-block, or an occasion to fall in his Brother's way.* But on the other hand, 'tis the perpetual Duty of the highest *Christians* to *follow after the things which make for Peace, and whereby they may edifie one another.*

When therefore Dr. *Womack* saith, That *this was only a temporary Provision to keep the Peace a-*
Ibid. p. 105. *mong private Christians*, let him prove that the things above-mentioned were only temporary, and that *Church-Governors* are now at liberty to

walk

walk uncharitably towards the weak, and to *destroy the Work of God for meat and drink*, &c. and we are satisfied. *They were*, saith he from *Catharinus*, *Rules to be received till the Apostles had made a perfect Determination*, and truly if this were all, they were not to be observed at all. For in this very Chapter he plainly saith that the things scrupled by the weak *were pure*, and *lawful in themselves*; v. 20. and that *he knew*, *and was perswaded by the Lord Jesus that there was nothing unclean of it self*, which is as *perfect*, and full *determination of the Case against the weak*, as words can make. v. 14.

And whereas the Ingenious Mr. *Faulkner* saith That "the different practices here mentioned "had a peculiar respect to those times only of "the first dawning of *Christianity*; when most of "the *Jews*, who believed in Christ, did as yet "zealously maintain the *Mosaick Rites*, abstain-"ing from certain meats, as judging them un-"lawful, and unclean, *v.* 2. 14. and observing "*Jewish* days and times out of a peculiar esteem "for them, and that in these different practi-"ces allowed, determined, and ordered by the "*Apostles* as temporary provisions for the seve-"ral sorts or different *Churches* of *Christians*, "the *Apostle* requires the *Romans* to receive, and "not to judge one another, but afterwards the "*Rules* and *Canons* of the *Church* severely con-"demned all *Christians*, whether *Jews* or *Gen-"tiles*, who observed the *Mosaical* Law, and "the Rites and Distinctions contained therein "out of Conscience thereunto. I answer, that this, though true, is not material, provided that the Reasons why the *Apostle* here commands them then *to receive weak Brethren*, are still applicable to our case, as we shall see here-after Libert. Eccl. p. 435.

after. And indeed the reason why this Compliance was then permitted, was manifestly this, because that the *Jewish Ceremonies*, though they were then not binding to the understanding *Jew*, that knew his *Christian liberty*, yet neither were they forbidden to the *Jew*, nor had the Generality of them any apprehension of such a Liberty, nor was the *Jewish Church* dissolved till the Destruction of the *Temple*; nor had God plainly shewed unto them by any Miracle, or other Dispensation, that he disowned that way of worship; nay, he had shewed the contrary, if *Peter* argued well, in causing the *Holy Ghost* to fall upon the *Jewish Convert*, who observed the Law of *Moses*, as well as on the *Gentile*. Nor had the *Holy Ghost* instructed the *Apostles* to teach the *Jews* that it was then unlawful for them to observe the Law. Even *James Bishop* of *Jerusalem* requires from the *Jew* the observation of the Law on the account of *walking orderly*, and it was prudent for the *strong Jewish Convert*, who rightly understood his Liberty, still to continue the observation of these things before his weaker Brother *Jew*, when by so doing he did not cause a greater Scandal to the *Gentile*, that he might not deter the unbelieving *Jew* from the embracing of the *Christian faith*; nor cause his *weak* believing *Brother* to shake off that Faith. But after God had plainly shewed by his miraculous Judgments on *Jerusalem*, by Dissolution of their *Church* and *Temple*, and setting up a Church among the *Gentiles*, that he had entirely cast off that way of worship: And after that the *Jews* did generally reject, and Persecute that Faith which was embraced throughout the *Christian World*, the reason of this Condescension ceased. So that

Act. 21. 24.

the

the reaſon why no man ſtands now bound thus to comply with the believing, or unbelieving *Jew*, is, Firſt, Becauſe their Ceremonies now ceaſe to be indifferent, they are not only *dead*, but *deadly* to the obſervers of them, as the *Schools* uſe to ſpeak, and he who now ſhould condeſcend to *Circumciſion*, and the obſervation of the Law of *Moſes*, would *tempt God*, and deny that *Judaiſm* is aboliſhed, and hath given place to *Chriſtianity*. Secondly, Becauſe they being now cut off from the *Church of God*, there 11 Rom. 7, 8. being now no Preaching of the *Goſpel* to them, which at the firſt was *neceſſary*, they being now under *ſpiritual blindneſs*, and *judicial hardning*, the reaſon of this Condeſcenſion, as to them, wholly ceaſeth, there being now no fear of diſcouraging them from embracing the *Goſpel*, or hindring their Salvation by uſing of our *Chriſtian liberty*. But on the other hand, our Ceremonies being alwayes things *indifferent*, and ſubject to no Change of Nature from any tract of time, as were theſe *Ceremonies* of the *Jews*, there being ſtill among us, God only knows πόσαι Μυριάδες, *how many Myriads* of *weak Chriſtians* whom we in Charity cannot judge to be cut off from *Chriſt*, or be *ſpiritually* blinded, or *judicially* hardned, and who by the impoſing of theſe things, are *ſcandalized, and made weak*, and under equal danger to periſh by their *Schiſm*, as theſe *weak Chriſtians* were by acting contrary to their erroneous Conſcience, we muſt be under an obligation ſtill to behave our ſelves towards them according to the *Tenor* of theſe *Rules*. As therefore had the things here treated of, continued alalways as they did when the *Apoſtle* gave theſe *Rules* concerning them, what he doth here enjoyn,

joyn, would have been always obligatory; ſo ſince the *Ceremonies* of the *Church* continue always, what they were, *indifferent* and *mutable*, and ſubject to no Change of Nature, the *Rules* preſcribed here concerning Matters of this Nature muſt be eternally obliging, and ſince a Condeſcenſion in theſe Matters now, doth as much tend unto the *Churches Peace*, to the Edification of our *Brother*, and the prevention of his ruine, as then it did, it muſt be ſtill as much adviſeable to each of the contending *Parties*.

§. 5. Thirdly, Obſerve, That as they who refuſed to Communicate with theſe *weak Brethren*, unleſs they would conceive, and practiſe touching Meats and Days according to their Judgments, are here ſaid *not to receive them*, ſo they who will not now admit of the *Diſſentor* to *Communion* in *Church-Ordinances*, unleſs he will conceive our *Kneeling*, *Bowing*, *Croſſing* lawful, and practiſe ſutably to that conception, for the like reaſon may be ſaid *not to receive them to Communion*, and they who will not admit any to *Communion*, or *Church-fellowſhip* without a *Covenant*, or to the Sacrament without ſubmiſſion to the examination of *Lay-Elders*, may be ſaid alſo *not to receive thoſe to Communion*, whom upon ſuch accounts they do reject. And as by not complying with *weak Brethren* in things indifferent, or not abſtaining from the exerciſe of their undoubted *Chriſtian liberty*, when it occaſionally tended to the *Scandal of the weak*, 14 Rom. 15. the *Romans*, who did ſo, are ſaid *not to walk Charitably*, but to *deſtroy the Work of God*, and v. 20. cauſe the *periſhing of that weak Brother, for whom Chriſt dyed*, and alſo to miniſter occaſion to v. 16. others to ſpeak Evil of the *Chriſtian Faith*; ſo I pray

pray God that our *Superiors* refuſing to forbear their *Chriſtian Brethren* in Matters of this Nature, and to abſtain from exerciſing of that *Authority*, which God hath given them *only for Edification*, though it occaſionally tends to make them *Schiſmaticks*, *Diſturbers of the Churches Peace*, and miniſters occaſion to others *to ſpeak evil of the Reformation*, may *not be ſaid to walk uncharitably* upon the ſame accounts.

For, Although Mr. *Faulkner* ſaith that the *Apoſtle* in this Chapter is not treating about, and therefore not againſt the Rules of Order in the Service of God, meaning by that Expreſſion the *impoſed Ceremonies*, the Sequel is firm; for the *Apoſtle* may diſpute upon another Subject, and yet lay down ſuch Principles, and uſe ſuch Arguments as equally confute the preſſing or impoſing of thoſe *Ceremonies* as the *Conditions* of *Communion*, when ſuch an Impoſition will ſilence many *able Miniſters*, and involve many *Myriads* in the *Guilt of Schiſm, and Seperation from the Church*. For inſtance, our *Saviour* in the 19*th* of St. *Matthew*, and in the 10*th* of *Mark*, treats not directly of *Polygamy*, but of *Divorce*, will therefore Mr. *Faulkner* thence infer that he ſpeaks nothing there againſt *Polygamy*? Page 435.

§. 6.

Fourthly, Obſerve, That the *Apoſtle* here declares, that the eating of thoſe things, which the *weak Brother* durſt not eat, was a thing lawful in it ſelf, and that he was *perſwaded thus to judge by the Lord Jeſus*, and ſo the Scandal which the *weak Chriſtian* took at the freedom of the ſtrong, who uſed his *Chriſtian liberty* in eating of theſe things, was, *Scandalum acceptum non datum*, *Scandal received, but not Given*, the action being ſuch as the *weak Chriſtian* could not juſtly 14 Rom. 14.

be

be offended at: And yet the *Apostle* plainly doth condemn both here, and in the Eighth Chapter of the first Epistle to the *Corinthians*, the ministring occasion to this *Scandal*. And therefore though this *Scandal* which the *Dissenter* takes at things indifferent enjoyned by *Superiors*, be *Scandal received and not given*, this doth not hinder but it may be the Duty of Superiors not to afford occasion to it, by the imposing of these things, nor will it be sufficient to excuse them, when they neglect to cut off this occasion of their Brother's Scandal, to say that their weak Brother acts unreasonably, if it be lawful for them to dispence with their *Impositions*, as the *Church* declares it is, and they will suffer nothing by so doing, sure in this case, as *Chrysostom* observes, *the weakness of their Brother* is a sufficient ground for their so doing. *Say not that thy weak Brother acts unreasonably*, saith Chrysostom, *but that thou can'st set him right, for his weakness is a sufficient ground to require thy help, and thou dost suffer nothing by affording it; nor is this Hypocrisie, but Edification, and Dispensation.*

Μὴ γὰρ μοι λέγε ὅτι ἀλόγως, ἀλλ' ὅτι δύνασαι κατορθῶσαι, &c. In *Verse* 21.

When therefore Dr. *Womack* saith that *the Scandal mentioned here is to be understood of an active Scandal designed as a Mouse-Trap, and set, and ready baited on purpose to entice, and catch the unwary Mouse*; This is indeed an Exposition well-becoming *Cajetan* and *Tirinus*, from whom he doth confess he had it; but most unworthy of a true Minister of God. For can any man of reason think it lawful to do an unnecessary and uncommanded Action, which he knows will minister occasion to the Damnation of many thousand Souls, provided they by it be destroyed without his formal, or express designation of their

P. 106.

their ruine? especially when the Souls ruined are as much ruined by his action, as if he had Performed it to that end? Does St. *Paul* say, *If meats make my Brother to offend, I will not so eat as to design his ruine?* No, but *I will never eat whil'st the world stands, lest I make my Brother to offend.*

Secondly, whereas he adds, That *the Scandal here spoken of, is in a matter of our own Choice, and Power, and is to be understood in a matter wherein Authority hath not interposed her Determination*; This is very true, and the Natural inference from it is this. Since therefore no *Authority* can be supposed to interpose to determine our *Superiors* to the *Imposition* of these indifferent things, or to hinder their abatement of them by the same Power which imposed them, in order to prevent the ruine of so many Souls as are involved in a *wretched Schism* by the continuance of that *Imposition*, since they declare 'tis in their own Choice and Power to command, or not to command them; this case must, by his own confession, be good against the *Imposition* of them, though it doth not hold good against obedience to them *when imposed.* *Ibid.*

Fifthly, Observe that this Discourse is generally thought to have relation to the *Jewish Converts*, who thought it was unlawful to eat of meats forbidden by the Law of *Moses*, and that it was their Duty to observe the *Jewish Festivals*; which, if so, was a great mistake, and the advice of the *Apostle* to indulge them, who did so grosly err, must a *fortiori* argue for the indulgence of mistakes in Matters more indifferent on the accounts of Peace and Charity, and the prevention of our *Brother's* ruine. But many of the *Ancient Fathers* think that the *Apostle* §. 7.

ſtle rather ſpeaks of Meats offered to *Idols*, and the obſerving Days of Faſting. And that, 1. Becauſe the *weak Brethren*, did not abſtain from Swines fleſh only, and other Meats forbidden by the Law of *Moſes*; but they abſtained from all kinds of Fleſh: whence, ſaith the Commentator on the *Romans* in St. *Jerom*'s words, it may be proved that the *Apoſtle* ſpeaks not of the *Jews*, as ſome conceive, *Non enim Carnes ſecundùm legem, ſed ſola olera manducabant.* Becauſe the weak Perſons mentioned here only did eat *Herbs*, abſtaining from all Fleſh, and not from that alone which was forbidden by the Law of *Moſes*. 2. Becauſe the *Apoſtle* doth in the *Epiſtles* to the *Galatians*, and *Coloſſians*, ſpeak ſeverely againſt their Obſervation of the *Jewiſh Feſtivals*, and therefore here would not ſpeak of them as things indifferent, concerning which 'twas only needful that the *Obſervers* or not *Obſervers* of them ſhould be *well aſſured in their own minds*, and be permitted to continue in their Practice, as St. *Ambroſe* ſaith, the *Apoſtle* here aſſerts, nor is it like that in ſuch things he would permit them to abound in their own ſence. 3. Becauſe the *Apoſtle* confineth his diſcourſe to *Meats*, not ſpeaking of the whole obſervance of the Law of *Moſes*; He doth not therefore ſay that Chriſt had now aboliſhed that Law, or that it was not made unto, and ſo could not oblige the *Gentile* World, or any thing which ſeemeth proper to oppoſe unto theſe *Judaizing Chriſtians*, but only ſaith that *Meats did not commend to God*, and ſuch like things, which are all proper to be ſpoken to thoſe who, underſtanding of their liberty, freely indulged themſelves in eating of the *Idol Sacrifices*. 4. Becauſe had the *Apoſtle* ſpoken to the

the ſtrong *Jewiſh Chriſtian*, and declared his freedom from the obſervation of the whole *Jewiſh Law*, he would have contradicted the *Churches* of *Jeruſalem*, and his own Practice there; for they were zealous for the obſervation of it, and did eſteem it their Duty ſo to be, and did not judge him a ſtrong, but a *diſorderly Chriſtian*, who, being born a *Jew*, obſerved not their Laws and Cuſtoms. Now which of theſe Opinions are the Truth, I will not take upon me to determine, ſeeing whatſoever be the ſubject Matter of this Diſcourſe, all that I ſhall infer will be concluded from it with equal evidence and ſtrength, and the Diſcourſe will be more firm, if the *Apoſtle* ſpeaks concerning the obſervance of the Law of *Moſes*, or of the *Meats* and Days preſcribed by it. 21 Act. 24.

Only, whereas the Reverend Dr. *Stillingfleet* ſums up the Matter thus; *Let every one order his Family as he thinks fit*; as if the Buſineſs here diſcourſed of, were only *Matter of Dyet relating to their own Families*, and the Command of the *Apoſtle*, *him that is weak in Faith receive*, did only ſignifie, *let him dine with you*; this, with ſubmiſſion to that Learned Perſon, I judge a moſt unlikely thing; for what great cauſe of Scandal could their private Dinners give to a *weak Brother*, unleſs they ſearched into their *Kitchins*, or had a Bill of Fare ſent in from every *Chriſtian Family*? Suppoſe they ſaw their Neighbour dining upon *Herbs*, how could they know upon what Principles he did ſo, whether 'twas out of Conſcience, Sobriety, or want of better Food; or whether he that did not eat abſtained for want of a right apprehenſion of the lawfulneſs of Eating, or for want of Stomach? The *Apoſtle* therefore, in all probabili- Miſchief of Seperat. p. 215, 216.

ty, must be supposed to speak of eating in their *Idol Temples*, as he most plainly doth, 1 *Cor.* 8, 10, or at such Publick Meetings, Times, and Places where they were known to eat, or to abstain, according as they were strong or weak in Faith, and of such judging and despising thereupon, as hindred their receiving one another into *Church Communion*. Secondly, The *Apostle* doth not only speak of Meats, but also of observing *Days*, *v.* 6. Now that was not a matter of Diet, but of Publick Worship, taught in the Fourth Commandment. Thirdly, Since all the Arguments here used by the *Apostle* hold good as well in *Ceremonials* respecting *Worship*, as in matters of *Diet*, and in all things indifferent, and which *commend us not to God*; the Arguments here used are still of the same force, only with this advantage, that if in matters relating to our private Family we must not use τ ἐξουσίαν, our Power in things indifferent to the *Scandal* of one or two Members of a Family, much less may those who have the care of Souls upon them, use their Power of commanding things indifferent unto the *Scandal* and destruction of many thousand Souls, or of the *Family of God* committed to their charge.

§. 8. Sixthly, Observe, That the *Apostle* here commands the *Rulers* of the *Church* to *receive* these *weak Brethren*, *him that is weak in Faith receive*, v. 1. *Receive you one another*, *as Christ also hath received us*, Chap. 15. 7. that is, he doth command them to maintain *Communion* with these *weak Brethren*, and that because *God had received*, and owned them for his *Servants*, v. 3. because they were their *Christian Brethren*, v. 10. and therefore were not to be *judged*, and set *at nought*, or to have *stumbling-blocks* put in their

their way, *v.* 13. they were not to be *grieved*, *v.* 15. not to *be made weak*, v. 21. the Apoſtle doth not only ſay, as Mr. *Faulkner* gloſſeth, *That theſe weak Brethren ought to be judged as Chriſtians, notwithſtanding their different Obſervations*; for this is tacitly preſumed in all his Arguments, and without that Conceſſion they are not cogent, and of this the miraculous Gifts of the *Spirit*, with which both Parties were endowed, were a ſufficient Teſtimony; but he declares, that they were to be received into *Communion*, and that becauſe *God had received them*. He doth not only forbid the ſtrong to diſown theſe weak Perſons, *as not having embraced Chriſt*, as Mr. *Faulkner* doth imagine; for they who thus conceived, muſt ſutably unto that Principle deny what the *Apoſtle* here aſſerts of theſe weak Perſons, *viz.* That *God had receiv'd them*, that they were *Chriſtian Brethren*, or that *Chriſt died for them*, or that they *were the Work of God*; and ſo all the *Apoſtles* Arguments muſt be to Men of ſuch Opinions, weak, and unconcluding; but he declares, That they ſhould joyn with them in *Chriſtian fellowſhip*, or ſhould admit them into Communion with them, as God did with him, nor is the main deſign of this Chapter *to condemn them who preſs their own Practices or Judgments in things unneceſſary, as being the Eſſential and Neceſſary Points of Religion, and Chriſtianity; and thereupon do undertake to cenſure all thoſe who differ from them in ſuch leſſer things, as having no true Religion, or inward relation to, or Communion with Jeſus Chriſt, though they live never ſo conſcientiouſly, and act according to the beſt apprehenſions they can attain*, as the ſame *Author* fancies; for to ſuch Men the *Apoſtles* Arguments now mentioned,

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Ibidem.

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ſignifie juſt nothing, ſeeing they could not according to theſe Principles, allow them to be built on good Foundations; that is, they who conceived, they who did thus differ from them had *no true Religion, or no relation to Chriſt*, could not allow them to be *Chriſtian Brethren, received by God, the Work of God*, or that *Chriſt dyed for them*, or that by ſcandalizing them, they would *cauſe him to periſh for whom Chriſt dyed*, or *ſin againſt Chriſt*; and therefore the deſign of the *Apoſtle* in this Chapter, plainly is to condemn thoſe Perſons who for theſe things did take upon them to *deſpiſe, judge*, and refuſe *Communion* with thoſe who differed thus in Judgment, and Practice from them. And yet were the deſign of the *Apoſtle*, that which Mr. *Faulkner* doth imagine, ſeeing the *Schiſmatick* is, by the Doctrine of the *Church*, without that *Catholick Church* in which alone Salvation can be had; ſince therefore we do cenſure him as one who hath no *inward relation to, or Communion with Jeſus Chriſt*; and therefore no relation to his Body. Since we do think him worthy of Excluſion from Communion with the *Church*, it ſeems not eaſie to conceive how we ſhall ſcape the Condemnation of the *Apoſtles* Diſcourſe, were the deſign of it that only which he doth imagine. Moreover, ſeeing the *Apoſtle* enjoyns them to receive the *weak Brother*, as not to bring him εις διακρισεις διαλογισμων, or as *Oecumenius*, reads λογισμων. that is, not to *Diſpute*, or contend with him about his reaſonings, or conceptions, ſeeing he is to be tolerated, ſaith *Eſtius*, Nec importunis diſceptationibus inquietandus, *and not to be diſturbed with our Diſputations* concerning Matters of this trivial Nature; I know not how this will conſiſt with what is ordinarily

ſaid,

ſaid, That our *weak Brother* is only to be informed of the lawfulneſs of what we impoſe; and if that will not ſatisfie him, he is to be rejected not as a *weak*, but a *ſtubborn* and *malicious* Perſon.

Seventhly, The Arguments which the *Apoſtle* §. 9. uſeth here to preſs them to receive each other, and to give no *Offence*, or *Scandal* to the *weak*, are theſe, *viz.*

Firſt, Becauſe *God hath received them* both, and own'd them as his *Children*, and this he evidenced in thoſe days by giving his *Spirit* to them both, that is, to many of both Parties; whence it doth rationally follow, that none ſhould be excluded from Communion with us, who will not by our *God* and *Saviour* be excluded from Communion with them, of which concluſion this ſeems to be a moſt convincing proof, that they, who are by *God* and *Chriſt* received into *Communion*, are *one Body*, of which *Chriſt Jeſus* is the *Head*; they have *one Spirit*, by which they are united to this Head; they therefore have *one Lord*, *one Baptiſm*, by which they were made Members of this Body, and *one Faith*, into which they were Baptized, and *one Hope of their calling*, viz. The Bleſſings promiſed by this *Head* unto the *Members* of this *Body*, they have the ſame *Father* with us, and therefore do belong to the *ſame Family*; they are the *Sons* of *God*, and ſo have right unto the Privileges belonging unto his *Children*; and therefore their fellow-Chriſtians are bound, if St. *Paul*'s Argument, 4 *Eph.* 3. 6. is valid, to *keep with them the unity of the Spirit in the bond of Peace*, and ought to own all that are thus united to them, as their *fellow Members*. And what pretences Men can have for making Con-

ſtitutions to exclude any of *Chriſt's Members* from participation of his *Ordinances* for things which *Chriſt* did never make Conditions of partaking of them, or what Plea they will offer at the Great *Tribunal*, for the excluſion of ſo many thouſands from his *Church* and *Ordinances*, by impoſing of unneceſſary Conditions of *Communion*, I do not underſtand.

Now the plain Reſult of this firſt Argument is this, that either we, without breach of Charity, may judge of all *Diſſentors*, that they are not received into *Communion* by *God*, and that they are no living Members of *Chriſt's Body*, but a pack of *damned Hypocrites*, worthy to be excluded from the *Church* of *God*, and to be under a ſevere *Anathema*; or if we cannot Charitably judge ſo hardly of them, that we ought to receive them into *Communion* with us, notwithſtanding their different Conceptions, or Practice touching leſſer Matters; and therefore ought not to impoſe an *Unity* of Judgment, or *Uniformity* of Practice in thoſe Matters, as the *Conditions* of *Communion*. And though we thorow prejudice do not ſee it, yet Perſons unconcerned do eaſily diſcern that this, which the *Apoſtle* ſpeaks of, is our preſent caſe, *there is a like diſſention*, ſaith *Paræus* on this place, *betwixt the* Scotch *and* Engliſh *Churches, touching things indifferent*; *whereas St.* Paul *doth here command both Parties not to trouble the Church, or break Charity on theſe Accounts*. And this is farther evident from what the *Apoſtle* adds touching theſe Matters, *Let every man be fully perſwaded in his own mind*, v. 5. that is, ſaith the Reverend Dr. *Hammond*, *in ſuch caſes every man muſt act by his own, not by another man's Judgment or Conſcience, what he is verily perſwaded he ought to do*;

and

and if so, no restraint should by our *Constitutions* be laid upon his *Conscience*, no *Compulsatory* to comply with another man's judgment, or act against his own *perswasion*, much less to do so under penalty of exclusion from the *Church* of *Christ*. *By speaking thus*, saith *Chrysostom*, *he takes off the fear of those who did not observe these days and meats, telling them the matter was indifferent, and he doth also take away the itch of Contention, which was vehement in the Imposers of them, demonstrating that they were not to be much concerned about these things, or to molest one the other still about them.* And oh that by this saying he could take away from us τῶν ἐπιτιθεμένων τὴν φιλονεικείαν, and also τῶν παρατηρούντων φόβον, the superstitious fears of our *Dissentors* touching the evil of the things imposed. *He speaks here*, saith *Theodoret*, of *meats*, *concerning which he permits every man's mind to determine what is to be done. Which custom*, saith he, *still remaineth in the Churches of this present time; for one*, saith he, *affecteth abstinence, another eats all meats indifferently, and neither of them judgeth or condemns the other, but by the Law of concord become celebrated.* And oh that once this νόμος τῆς ὁμονοίας, this *Law of Concord* in affections, notwithstanding any difference in Judgment or in Practice about lesser Matters, might also render this distracted and divided Nation renowned among all *Churches of the Saints!*

Οὔτε οὗτος ἐκεῖνον κρίνει, οὔτε ἐκεῖνος ἐπιμέμφεται τούτῳ ἀλλὰ τῷ νόμῳ, τῆς ὁμονοίας λαμπρύνονται.

Secondly, These Persons, saith the *Apostle*, ought to be received into Communion, although they differ in Practice and in Judgment in these Matters, because it was from Conscience towards God, and a desire to do what was most pleasing to him, that some did *eat*, and others *not*, some did *regard a day*, and others *not*; for

Argum. 2. §. 10.

he that regardeth a day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks, aad he that eateth not, to the Lord, or for his sake, he eateth not, and giveth God thanks, v. 6. *One of you ought not*, saith *Oecumenius*, *to blame the other because both do, what they thus do, to the honour of God. We seek this only*, saith the Descant of *Theophylact*, *whether the thing be done for God, and with thanksgiving, for what is so done, whether it be eating, or not eating, is unblameable.* If Charity therefore will teach us to conclude of such as do observe, or do refuse observance of the Constitutions of our *Church* in these inferior Matters, that as they outwardly profess, so do they really observe or not observe them out of *Conscience towards God*, which they who cannot know mens Consciences, but by their owu Professions, cannot well deny, then must they both, by the *Apostles* Rule, receive each other to *Communion*, and not reject each other on the accounts of differences in Judgment, or in Practice in these lesser Matters; For *in these matters*, saith *Photius*, *we ought not one to blame the other, when both do what they do unto God's glory. He speaks here*, saith *Theodoret*, συνκαταβατικῶς *by way of Condescension*, τὴν συμφωνίαν τῇ ἐκκλησίᾳ πραγματευόμενος, *labouring to procure Concord in the Church*; and oh that each contending *Party* in our *Church* would use like Condescension to the same good end!

Argum. 3. §. 11. Thirdly, The *Apostle* farther argues from the Duty of these Persons not to *Judge* or *lay a stumbling-block* before their *Brother*, v. 13. *Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block*

or

or an occaſion to fall, in his Brother's way. Where *Photius* crys out, *Oh the voice of* Paul! *Oh the foundation of the good Builder! Judge this,* ſaith he, *that no man lay a ſtumbling block, or ſcandal, in his Brother's way, let this be laid firſt as the foundation, and when it is once ſettled among you, it will be eaſie to build up other things*; it is not therefore laying ſtumbling-blocks, or preſſing things by which we ſcandalize our Brother, but 'tis removing them, and condeſcending in theſe Matters which will lay a true foundation of Peace, and of the Edification of the *Church*, and that no Party may think himſelf exempted from this Duty, *the Apoſtle ſpeaks not here to one more than the other,* ſaith St. *Chryſoſtom*, *but what he ſaith agrees to both, to the ſtrong perſon ſcandalized by his Brother's refuſal of meats, and to the weak perſon ſtumbling at his vehement increpation of him for it.* And is not the ſtrong perſon ſcandalized by the *Diſſentors* refuſal to ſubmit to the command of his *Superiors?* And the Diſſentor at the ἀσφαλὲς ἐπίπληξις, the ſevere cenſures and Excommunications he ſuffers on ſuch ſmall Accounts? and therefore muſt not both be here concerned? Let us therefore ſeriouſly weigh the Exhortation of St. *Chryſoſtom*, and the good God ſet it home upon the hearts of thoſe who are concerned in it, his words are theſe, * *Do you conſider how great a puniſhment we ſhall ſuffer, who barely ſcandalize our Brother. For if the Apoſtle*

Ταύτην κρηπῖδα κρατύνει καὶ ἀλλαχοῦ, καὶ βαίνοντά, ἀλλὰ ἐποικοδομεῖν φησί. Apud *Oecu.*

* Σὺ δέ μοι σκόπει πόσην δώσομεν τιμωρίαν οἱ σκανδαλίζοντες ἁπλῶς, εἰ δὲ ἔνθα παράνομον ἦν τὸ γινόμενον ἐκώλυε τοῦτο γενέσθαι· διὰ τὸ ἀκαίρως ἐπιτιμᾶν· ὅταν μηδὲν διορθούντές τι σκανδαλίζωμεν, τίνος ἐσόμεθα ἄξιοι, εἰ δὲ τὸ μὴ σῶσαι γκλημα τὸ κὴ σκανδαλίσαι τι ὐκ ἂν ἐργάσεται τὶ ὧν οἰκοθεν σκανδαλίζεται ἀθενὴς ὤν, δι' αὐτὸ μὴ ὧν τοῦτο ἂν εἶπε δίκαιος· πάντα ὑπομένειν, εἰ δὲ ἰσχυρὸς ἦν διὰ τὶ τοσαύτης ἐπιμελείας παρεχώμεν τοίνυν αὐτῶ ταύτην κὴ πανταχόθεν αὐτ διαβαζάζωμεν· ὥςε ὅταν ἴδωμεν τίνας ἁμαρτάνοντας μὴ μόνον μὴ ὠθῶμεν ἀλλὰ κὴ ἀνέλκωμεν ἐκ τῆς βαράθρου τ πονηρίας ἵνα μὴ τ ἑτέρου ἀπωλείας αὐτοὶ τ δίκην ὑφέξωμεν. Chryſ. To. 3. p. 204.

ſtle

ſtle forbad this to be done, where the thing done by the weak was againſt the Law, becauſe of the unreaſonable reprehenſion of it, when we do ſcandalize without correcting or amending any thing, what Puniſhment muſt we deſerve? for if it be a fault not to ſave our Brother, what muſt it be to ſcandalize him? what therefore if he be ſcandalized from himſelf being weak, for this very thing it will be juſt in you to bear with all things, for were he ſtrong he would not ſtand in need of ſo much care, but now being weak on that account he wants much diligence, let us therefore afford it to him, and in every thing bear with him, for we ſhall not only give an account of our offences, but of thoſe things in which we have ſcandalized others, and if the judgment we ſhall undergo upon our own account will be perillous, when thoſe things we ſhall ſuffer on the account of others, ſhall be added to them, how ſhall we eſcape! And thou when thou art the occaſion of the deſtruction of another, ſhalt ſuffer more ſeverely than they who are deſtroyed by thee, for our own Sins do not ſo much deſtroy us, as the drawing others into Sin; when therefore we ſee others ſinning, let us be careful not only not to thruſt them forwards to it, but let us draw them from the Gulf of Sin, that we may not bear the Puniſhment of the Ruine of others, and let us continually be mindful of the dreadful Tribunal, the Rivers of Fire, the indiſſoluble Chains, the blackneſs of darkneſs, the gnaſhing of teeth, the venomous Worm.

Argum. 4. §. 12. Fourthly, The *Apoſtle* adds, That it is contrary to *Charity*, and evil in it ſelf to uſe our liberty of eating, or doing any thing of like Nature, ſo as to make our Brother to be *grieved*, that is galled or offended in his *Chriſtian courſe*; and that 'tis good for the ſtrong *Chriſtian* in ſuch a caſe, as would endanger the offending,

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the *scandalizing*, the *making weak* an infirm *Brother*, to abstain from the use of this his *liberty*; *For if thy Brother be grieved with thy meat now walkest thou not Charitably.* v. 15. where saith * *Chrysostom, Behold how he conciliates, or doth accommodate himself to the weak, declaring that he so esteemed him, as not to dare then to enjoyn things very necessary lest he should grieve him, but rather choosing to draw him by love and condescension; for he doth not draw and constrain him, but suffers him to be Lord of his own will, see what an estimate he hath for Charity, for he knew that was able to set all things right, and therefore he exacts more of them, and saith, you ought not only not to compel or to necessitate the weak to eat, but if there be necessity of condescension not to be backward so to do.* And if the blessed *Apostle* so esteemed the *weak*, as that *he durst not enjoyn him*, whilst he so continued, *things very necessary*, how dare men now enjoyn, and that under the grievous Penalties of an Exclusion from the *Church* of God, and from the *Ministry*, things in the judgment of most indifferent persons very needless? If, as St. *Chrysostom* argues well, *we should not grieve, then much less should we scandalize them*; If S. *Paul* would not *necessitate* them; but rather chose to draw them by love and *condescension*, and also did require others not to be backward so to do, would to God others would comply with his example and request, and would have that esteem for *Charity* as might set all things right betwixt us. *Though it were ten thousand times lawful to eat these things, you ought for Charity to abstain from them*, saith *Theophylact*; And gladly would I know why it may not be said with equal Reason, *were it ten thousand times lawful to impose these things, you ought for Charity to abstain from doing so.* For

* Τοσοῦτον αὐτοῦ ποιεῖται τὸ λόγον ὡς ὑπὲρ τοῦ μὴ λυπῆσαι αὐτὸν, μηδὲ ἐπιτάξαι τέως τολμᾶν τὰ σφόδρα ἀναγκαῖα, ἀλλὰ τῇ συγκωρήσει μᾶλλον αὐτὸν ἐφέλκεσθαι, καὶ τῇ ἀγάπῃ, οὐ γὰρ μόνον φησὶν αὐτοὺς οὐ χρὴ πρὸς ἀνάγκην ὑμᾶς ἀγαγεῖν, ἀλλ', εἰ δεῖ, καὶ συγκαταβαίνειν, μηδὲ τοῦτο ὀκνεῖν. Chrys. in v. 15.

Ἐι δὲ λυπεῖν οὐ δεῖ, πολλῷ μᾶλλον σκανδαλίζειν οὐ δεῖ, p. 210.

as

as the Reaſon of *Theophylact*'s Aſſertion is clearly contained in the 20*th* Verſe, *viz.* That thô all meats are pure, yet *is it evil* for any man who hath the power to eat or to abſtain, *to eat them with offence*; ſo may it be alledged with equal reaſon, that thô indifferent things may be impoſed lawfully, yet *is it evil* for that man who may impoſe or not impoſe them, *to impoſe them with offence*. And therefore, *Chryſoſtom*'s advice upon that Verſe is this, ἐαν μὴ πείσῃς μὴ ἀναγκάσῃς, *If thou canſt not perſwade, do not compel him. Thy eating of theſe things doth hurt thee,* ſaith *Theodoret*, *Becauſe thou by it diſregardeſt the welfare of thy Neighbour, and contemneſt him, ſeeing him to be ſcandalized at what thou doeſt*. And I pray God others receive no hurt by impoſition of things indifferent without regard unto the welfare of their *Brethren*; who, as they daily ſee, are *ſcanda'ized* thereby.

Moreover, *it is Good*, ſaith the *Apoſtle*, *neither to eat fleſh, nor tô drink Wine, nor to do any thing whereby thy Brother ſtumbleth, or is offended, or is made weak*, v. 21. That is, it is morally Good; 1. In regard of *God*, as being very acceptable to him. 2. In regard of our *Brother*, as being profitable and conducing to his *Edification*, and the prevention of his Sin. 3. In regard of our *ſelves*, as being a Duty which *God* requires from us, and therefore by the Rule of Contraries, to eat in any of theſe caſes, muſt be morally evil, as being diſpleaſing to God, hurtful to the Soul of our *Brother*, and ſinful in it ſelf. And therefore, ſaith St. *Chryſoſtom*, *the Apoſtle commands not only* * *not to compel the weak, but even to condeſcend unto him, and he commands,* ſaith he, *that only which he did often himſelf, as when he circumciſed* Timothy, *when he ſhaved his head,*

* Μὴ μόνον μὴ ἀναγκάζειν ἀλλὰ συγκαταβαίνειν αὐτῷ.

head, when he offered a Jewish Sacrifice. And again, *Let it be Wine,* saith he, *or any other thing which scandalizeth thy weak Brother,* * *abstain from it, for nothing is of so great moment as the Salvation of thy Brother, and this Christ manifested by coming down from Heaven, and suffering all things which he suffered for us.* Again, *If you would compel him,* saith he, *he is both destroyed and will condemn thee, and be confirmed more in his not eating; but if thou condescendest to him, then will he love thee, and will not suspect thy teaching, and thou shalt be able insensibly to sow the seeds of Orthodox Opinions in him, whereas if he once hate thee, thou hast stopt the entrance to the word;* * *Do not therefore lay a necessity upon him, but do thou abstain for his sake, because he is scandalized, and he will love thee the more.* Now then if it be *Good* both in respect to *God*, our *Neighbor* and our *selves*, not to do any thing whereby our *Brother* is *offended*, it must be Good not to impose any *indifferent* or unnecessary *Ceremony*, whereby he is *offended*, and the *Contrary* must be evil upon all these Accounts. If the Example and Command of the *Apostle* instructs us in these cases to submit unto the *weak*, we may do well to follow this example and advice, If upon the accounts forementioned we must not lay a necessity upon the weak to eat things lawful, but indifferent; And if we rather should *abstain* our selves from what is lawful, because he thereby will be *scandalized*, why should we lay upon him a *necessity* to do things lawful, but indifferent?

Ἀπέχου, οὐδὲν γὰρ ἴσον τῆς σωτηρίας τοῦ ἀδελφοῦ.

* Μὴ τοίνον ἀνάγκαζε ἐκεῖνον ἀλλὰ καὶ αὐτὸς ἀπέχου δι' ἐκεῖνον.

Fifthly, The *Apostle* farther shews, That the *strong Christian* by using of his *liberty* to the offending of his *weak Brother*, did cause *Christianity* to be *blasphemed*, or gave occasion to others

Argum. 5. §. 13

to

to *ſpeak evil* of it, as if it tended to beget quarrels amongſt *Chriſtians*, touching little Matters. And therefore, *Let not*, ſaith he, *your good be evil ſpoken off. When thou fighteſt and contendeſt*, ſaith *Chryſoſtom*, *when thou doſt grieve and rend the Church, when thou reproacheſt, and beareſt hatred againſt thy Brother, and divideſt the Church, the Infidels Blaſpheme; becauſe of theſe contentions*, ſaith *Oecumenius*, *you make your good to be evil ſpoken of, for when you thus contend with theſe doubting Chriſtians, they will be apt to ſay you do not eat out of Faith, but Luxury: If therefore there were nothing elſe, it were much better to ceaſe this ſtrife; but this moreover, that your good may not be evil ſpoken of, is ſufficient to perſwade you to turn your Contentions into unanimity and love, for this is not to overlook the things of Faith, but to honour them by preventing Blaſphemies againſt it, and it is very probable, that thoſe without the Church hearing of your Contentions, will laugh at and blaſpheme Chriſtianity, on all which accounts it is much better, inſtead of contending about things unſeaſonable, being like-minded concerning things ſeaſonable, and rooted in love, to cut off all occaſion of Contention and Blaſphemy.* Now it is well known that the *Contentions* which are in the *Church* of *England* about things indifferent or *Ceremonies*, anſwering to Meats and Drinks, have given occaſion to all the Evils mentioned by St. *Chryſoſtom*, and alſo to the *Atheiſt*, *Papiſt*, and others to *ſpeak evil of our Good*, that is our Faith, or the *Religion* which we do profeſs; and *this*, ſaith *Oecumenius*, *is of it ſelf ſufficient to make us ceaſe our ſtrife, and turn our Contentions into unanimity and love*; for it ſeems clearly to demonſtrate, that the *ſtrong Chriſtian* in the *Church* of *England*, is by this Argument obliged to abate

that

that *impoſition* of theſe *Ceremonies* which hath this ill effect; and alſo, that the *weak Chriſtian* is obliged, upon the ſame account, to that ſubmiſſion to them which may be inſtrumental to prevent this evil, till he can ſhew ſome *clear Command of God*, which doth oblige him to forbear *ſubmiſſion* to them.

Sixthly, The *Apoſtle* doth declare, That *the Kingdom of God is not meat and drink*, i. e. theſe things, whether uſed, or not uſed, do nothing miniſter to the Advancement of *Chriſt's Kingdom*, μὴ γὰρ ἕνεκα τούτων διίστησιν, *for they do not commend us to God*, ſaith *Theophylact*. *He ſignifies their contention about meats to be too violent, and above meaſure*, ſaith *Oecumenius*; But poſitively the *Apoſtle* doth declare, That *the Kingdom of God conſiſts in righteouſneſs, and peace, and joy in the Holy Ghoſt*. *In Peace with our Brethren*, ſaith *Chryſoſtom*, and *the joy of Concord which this Contention overthrows*; and *this he ſpeaks not to this or that Party, but for both*. *He teacheth them to argue thus*, ſaith *Oecumenius*, *If you do thus for Meat and Drink, how earneſtly ſhould you contend for Righteouſneſs, and Peace, and Spiritual Joy!* *Theophylact* ſaith, That *the Great* Chryſoſtom *did put the Queſtion why the Apoſtle mentioned Righteouſneſs; And anſwered, That he did it to ſhew that he who would not abſtain from Swines fleſh, was injurious to his Brother in things reſpecting that Salvation, which Chriſt had purchaſed for him with his Death*. *And therefore on the contrary, he that abſtained for his Brother's ſake, did follow that Righteouſneſs which procures for him an eternal Kingdom*. Moreover the Reaſon, which the *Apoſtle* uſeth to prove that in theſe things the Kingdom of Chriſt eſpecially conſiſts, is this, *That he that in theſe things ſerveth Chriſt is acceptable*

Argum. 6. §. 14.

ble to God, and approved of Men, he doth what God requireth, saith *Theodoret, and what is profitable to Men*; and therefore ought to be approved by Men, and admitted to *Communion* with them. Since then *the Kingdom of God* doth not *consist* in wearing of a *Surplice*, in *Bowing*, *Kneeling*, *Crossing*, or in any *scrupled Expressions* used in our *Lyturgy*, μὴ γὰρ ἀπὸ τούτων ἐνδοκιμῶμεν; it may be reasonably fear'd that our Contentions about these things are *too violent*, and *above measure*; and it concerns us both not to contend about them to the prejudice of our *Dear Brother*, or the *Church* of *God*, since by the Spirit of God we are informed that *God's Kingdom doth consist in righteousness*, i. e. in those Expressions of *Charity* and Kindness, which we of right do owe unto our *Brother's* Soul, in *peaceable behavior* towards Men, and in that *Spiritual joy*, which floweth from the Concord and Union of the *Church* of *God*, it seemeth that *Church-Governors* should not impose those things, which tend so manifestly to destroy this *Charity*, and *Peace*, and *Joy*, and that *Dissenters* should not, for lesser Matters, hinder the promotion of those things in which *this Kingdom doth consist*; but should more earnestly contend for the Essentials of *Christianity*, than for these trifling concerns, and lay them quite aside to purchase the promotion and prevent the loss of these more *weighty Matters*. Seeing without observance of these things men may be *acceptable to God and approved of Good men*, why should they not be also approved of, and acceptable to *Superiors?*

Argum. 7. §. 15. Seventhly, The *Apostle* argues from the concerns of Peace, and the Edification of the *Church*, which he supposeth to be sinfully neglected by their *judging*, *despising*, their smiting, and rejecting,

cting, and *ſcandalizing* one the other upon the ſcore of meats and drinks: For the concluſion of the *Apoſtle*, after all the Arguments forementioned is this, Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, *wherefore*, or for theſe Reaſons, *let us purſue the things of Peace, and of Edification*, plainly inſinuating that where this *Condeſcenſion*, and this care to avoid the *Scandal* of our *Brother* by indifferent actions was not uſed, they were wanting in theſe important Duties, wherefore *we ought*, ſaith *Theodoret*, *to prefer before all things*, ἐπωφελῆ συμφωνίαν, *a very profitable Concord, and to do all things for our Brother's profit.* How therefore can it be avoided but that the want of Condeſcenſion, as to thoſe things indifferent we now conteſt about, in thoſe whoſe Power it is to uſe this *Condeſcenſion* towards *weak Brethren*, muſt be a want of care to *follow after the things which make for Peace, and for Edification?*

The *Apoſtle* ſaith, That the *ſtrong Chriſtian* did by thus eating, to the *Scandal* of his *weak Brother*, *deſtroy the Work of God*, v. 20. that *he deſtroyed him for whom Chriſt died*, v. 15. *Viz.* By doing that which accidentally, and through the ignorance of his *weak Brother*, tended to his Deſtruction, *and if it be a fault*, ſaith *Chryſoſtom*, *not to ſave, what is it to ſcandalize, our Brother, or cauſe him to periſh? How highly the Salvation of our Brother is to be valued, Chriſt's death for him teſtifieth*, ſaith St. *Ambroſe*, *and he that knoweth this, ought to confirm, and not to ſcandalize him*, ut ex re frivolâ faciat illi ſcrupulum; *by offending him for trifles; doeſt thou not think thy Brother ſo much worth*, ſaith *Chryſoſtom*, *as to procure his Salvation by abſtinence from meats? when Chriſt himſelf refuſed not to become*

Argument 8. §. 16.

come a Servant, and to dye for him, wil'ſt thou not deſpiſe a little meat to ſave him? Chriſt dyed for all, as much as did belong to him, although he knew all would not by his death be gained, but thou knoweſt, that by thy meat thou wilt overthrow thy Brother in greater Matters, and yet thou loveſt to contend; and him, whom Chriſt ſo highly valued, thou thinkeſt ſo contemptible; him, whom Chriſt loved, thou diſhonoreſt; he died not only for the weak, but for his Enemies, and for the weak, thou wilt not part with meat; Chriſt did that which was greateſt for them, thou wilt not do that which is leaſt; he did this being Lord, thou wilſt not do it being a Brother; *Theſe words*, ſaith he, *are ſufficient to conſtrain the ſtrong, for they ſhew that otherwiſe he is a man of a low Spirit, and one, who hath received great things from God, and will not return little things to him.* Again, * *If*, ſaith he, *to pull down a Church be an unholy and a wicked thing, how much more to deſtroy a Spiritual Temple? for Man is more ſacred than a Church, Chriſt dying not for Walls, but for ſuch Temples.* Now here, if I durſt make the Parallel, it unavoidably would be this, That ſince *Superiors* by uſing of their Power in the commanding of theſe things Indifferent, do that which, accidentally, and through the weakneſs of *Diſſentors*, doth miniſter unto that *Schiſm*, which is deſtructive to them, it may be fear'd that they *deſtroy the Work of God*, and unneceſſarily cauſe the Souls to *periſh for whom Chriſt died*. And all that *Ambroſe* and St. *Chryſoſtom* have excellently ſaid upon this Subject, deſerves to be conſidered by them. And as the *Apoſtle* ſaith unto the ſtrong Chriſtian here, *Haſt thou Faith? have it to thy ſelf before God*, and uſe thy knowledge not to the *Offence*, the *Scandal*, and Deſtruction, but

* Εἰ γὸ ἐκκλησίαν καθαιρεθῆναι χαλεπὸν καὶ ἀνόσιον, πολλῶ μᾶλλον ναὸν πνευματικὸν, καὶ ὁ ἄνθρωπος ἐκκλησίας σεμνότερον· εἰ γὸ διὰ τοῖχος ὁ Χριστὸς ἀπέθανεν, ἀλλὰ διὰ τὰς ναὸς τύτους, in Verſ. 23.

Καθαιρεῖς ὀικοδομὴν ἐκ ἀνθρωπίνην ἀλλὰ θεῖαν καὶ μεγάλην τινὸς ἕνεκεν ἀλλὰ πραγματικῆς ἀνάγκης. Chryſ.

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to the *Edification* of thy *Brother*; so, were I worthy to advise my *Governors*, I would say, Hast thou *Power* in these things indifferent? *have it to thy self before God*, and use it to that end, for which alone he gave it, for *Edification and not for Destruction.*

Ninthly, The *Apostle* seems to argue from the irreparable Damage, which the *weak* Person may sustain by eating, through the example or compulsion of the *strong Christian*, with a *doubting Conscience*, and therefore to his own Damnation; *for he that doubteth is damned if he eat, because he eateth not of Faith. He speaks this again*, saith *Chrysostom*, *exhorting the strong to spare the weak. Why doest thou compel him to eat*, saith *Oecumenius*, *being not confirmed in the lawfulness of doing so? Knowest thou not that he who doubteth is damned if he eat, because he eateth not of Faith, for he believeth not the meat to be pure? Why therefore art thou an occasion of his condemnation by necessitating him to eat?* And is there not the like reason to exhort the *Imposer* to spare the *weak*, seeing the damage he is like to suffer from the *Schism*, occasioned by his *imposition*, is irreparable? May not the question of *Oecumenius* be asked, *Why doest thou compel him to conformity in these indifferent matters, since he is not established in the lawfulness thereof? Dost thou not know that he is damned if he live in Schism? or doth conform with a doubting Conscience, why therefore art thou an occasion of his condemnation by compelling him to conform to things unnecessary?*

Argum. 9. §. 17.

Τὶ οὖν αὐτῷ πρόφασις γίνεται κατακρίσεως ἀναγκάζων αὐτὸν ἐσθίειν σκανδαλιζόμενον.

Tenthly, The *Apostle* doth especially require this Duty from the strong, that they should bear with their *weak Brethren*; this Duty he first lays down positively in these words: *We that are strong ought to bear the infirmities of the weak,*

Argum. 10. §. 18.

weak, He turns his speech to the strong, saith Oecumenius, *teaching him that it is his Duty to condescend to the weak. He saith not barely here as before, the weak*, say *Chrysostom*, and *Theophylact*, *but τὰ ἀσθενήματα τῶν ἀδυνάτων, the weaknesses of the weak, by Duplication of the words provoking, and drawing him to greater Mercy.* And *thus he argues with him*, saith *Chrysostom*, *Thou art strong, and it will nothing hurt thee thus to condescend; But thy weak Brother suffers the extremity of misery, if he be not born with. Art thou made strong? render to that Lord that made thee so ἀμοιβὴν, a Retribution, which thou wilst do by helping the infirmities of the weak, for we were also weak, and by Grace were strengthened.* And this is to be done, saith he, *Not only in this Case, ἀλλὰ καὶ ἐπὶ πᾶν ἄλλως ἀσθενοῦντος, but towards those that are weak in any other Case.*

Having laid down the Proposition, he teacheth, saith *Theophylact*, *how this must be done*, viz. *By seeking not to please, or to advantage our selves, but how to please our Brother for his good to his Edification*, Chap. 15. v. 1, 2. *This he requires from all*, saith St. *Chrysostom*, *not saying this, and the other man, but ἕκαστον ἡμῶν, every one of us must so do. How must all seek to please him? διὰ τῆς συγκαταβάσεως, by condescension*, saith *Oecumenius. And that the strong might not have this to plead, that he only drew him to what was good, he adds*, say *Chrysostom*, and *Theophylact*, *for his Edification; Now what the strong man doth, though it be good, yet being not done seasonably, it tends to the destruction of the weak, for an unseasonable reprehension doth not edifie.* Now to apply these things, the infirmity of the *weak* Person here discoursed of, doth consist in judging that unlawful, which was lawful; the Duty of the strong in bearing

this

this infirmity, must consist therefore in bearing with his Error, and with the Practice flowing from it; so far as to *receive*, and not exclude him from *Communion* on the account of his mistakes, and the ensuing Practice touching those meats, of which he so judged, but rather to abstain from the Practice of his *Christian liberty* that he might not offend him, this is that συγκατάβασις or *Condescension*, and that ἀμοιβὴ or *Retribution to God*, which here the Fathers call for from the strong. And seeing by parity of reason this ought, as *Chrysostom* observes, to be extended ἐπὶ τῶν ἄλλως ἀσθενούντων, *to all that are alike infirm or weak*, or through infirmity do think that is unlawful, which is indeed indifferent, and therefore practise sutably unto that apprehension, it seems at least to my weak judgment, to follow that *Superiors* ought to bear with the infirmities of their weak Dissenting *Brethren*, as to *receive*, and not exclude them from Communion, on the account of their mistakes, and the ensuing Practice touching things indifferent, or to abstain from the commanding of them that they may not offend them. For they, and the Conforming Members of their *Church* are strong, and *it will nothing hurt them thus to condescend, but their weak Brother is like to suffer the extremity of misery, if he be not born with.* Seeing it is a Duty incumbent upon all, and therefore upon them, *to please their Brother for his good*, and this is done by *condescension*, saith *Occumenius*, *to please him to Edification*, saith St. *Paul*, it seems to follow that the exercise of their just liberty in the imposing of things indifferent, though it may somewhat gratifie *Superiors*, and only is the imposing what is good, or lawful; yet being not *to the Edification, but*

the *Destruction* of the weak, is not consistent with their Duty of *bearing the infirmities of the weak*, and *pleasing of them for their good, for their Edification*. Moreover, the Motives to this Duty are these two; 1. The Example of our *Lord Christ*, who *pleased not himself*, but *suffered the reproach of others* for our sake; that is, say *Chrysostom* and *Theophylact*, *he suffered himself to be looked upon, as weak, as an Imposter, and an evil doer for our sakes, as when they said, If thou be the Son of God come down from the Cross*; And again, *He saved others, himself he cannot save*. Secondly, The Glory which will hence redound to God, *v.* 5, 6. by being thus at Concord and Amity among your selves, you will *Glorifie God by love*, saith *Oecumenius*. For *our unity chiefly Glorifieth God*, saith *Theophylact*. *For by this, saith Christ, that my Members are one shall all men know that thou hast sent me, as by our discords He is blasphem'd, For the Heathens seeing them accuse the Faith*. Since therefore our Superiors have the same Motives to this Condescension, *viz.* The *Glory of God*, which by our Union would be exceedingly promoted, the imitation of our Lord, who by his own Example hath taught them, to appear as men devested of their *Power*, when it is needful for the good of Souls so to do, we may conclude as the Apostle doth his Exhortation on this Subject; *Wherefore receive you one another as Christ also received us to the Glory of God the Father*, or with the Exhortation of St. *Chrysostom*, *Let us then be perswaded, and let us knit our selves to one another; for here the Apostle stirs not up the weak, but all to do so: If any man would be broken off from thy affection, be not thou also broken off;--for he is a Member, and the Member, when by some necessity it is divided from*

Ἐνταῦθα γὰρ οὐκέτι ἀσθενεῖς ἀλλὰ πάντας διεγείρει.

from the Body, we do all that we are able to unite it again, and uſe the greater diligence about it. And ſay not that thou doeſt neglect him becauſe he is diſeaſed, for his diſeaſe indeed is a cooler of love, but do thou warm what is cold, but what may one Ask, if he will not be warmed? continue, ſaith he, *doing what belongs to thee towards it; But what, if he be ſtill more perverted?* Anſwer, *He procures to thee a greater Reward, and ſhews thee to be the more an Imitator of thy Lord. For thy Lord loved and exhorted thoſe that hated him, and the more they were weak, by ſo much the more he was careful of them, Crying out, the whole need not the Phyſitian but the ſick: He admitted Publicans and Sinners to his Table, and the more the Jews diſhonoured him, the more exceeding care did he take of them,* τοῦτον καὶ συζήλωσον, *him do thou alſo imitate. Seeſt thou not that the Devil ſtands by drawing the perſon whom thou hateſt to him, And being deſirous to over-reach the Member of Chriſt? and doeſt thou run by him, and giveſt up the price of the Combat, for thy Brother lyes betwixt you as the price, if thou overcomeſt, thou receiveſt the Crown, if thou beeſt ſluggiſh, thou ſhalt go uncrowned—Tell me what ſayeſt thou, doſt thou contemn thy Brother, whom Chriſt did not deſpiſe, even when he was an unbeliever, did not deſpiſe him, ſaid I, he loved him ſo much whil'ſt he was an enemy and loathſome, as to dye for him, and if he loved him ſo much in that ſtate, doſt thou contemn him now being comely and admirable? Doeſt thou this to the Member, and the Body of thy Lord? Perceiveſt thou not what thou doeſt ſo audaciouſly attempt? He hath Chriſt for his head, his food, his raiment, Chriſt is his life, light, a Bride-groom, he is all things to him, and dar'ſt thou ſay, I deſpiſe ſuch an one? Curb thy ſelf, O Man! Ceaſe from thy madneſs, know thy Brother.*

§. 19. *Ob. Melius inquir. p.* 100, 101, 102.

But these things, saith the Learned Dr. *Womack*, *all concern the weak*; now a man may lose the Title of a *weak Brother*, and the benefits indulged by the *Apostle* to such persons, *viz. If he doth practise bad things of wilful Ignorance and malice.* First, *If after sufficient means of information he will be offended.* For saith *Soto*, *If he that takes offence through ignorance shall be so far admonished, that he cannot justly pretend ignorance, he is supposed to be offended through Malice, or if his ignorance be such of which he may be easily convinced.* Secondly, *When a man from a modest enquirer, comes to be positive, and Dogmatical, and will not endure sound Doctrine, but after his own lusts shall heap up to himself Teachers having itching ears, He can no longer pass the Muster for a weak Brother; As long as there is any probability or appearance that a Heretick, or Schismatick, or seditious person, or men of pestilent principles to the publick good, are sick of ignorance, it is safe, and an office of Charity to bear with them, and to admonish them of the truth with gentleness, for* ignorantia medicabile est vitium, *but as soon as it appears that such persons adhere to their Sect out of pride, and frowardness, and affection of animosity, they are presently to be avoided,* according to that of the *Apostle*, 3 Tit. 10, 11. *an Heretick after the first and second admonition, Reject, for such a man is subverted, and sinneth being condemned of himself.* Thirdly, *When a man is puft up with an opinion of his own knowledge, when he becomes a fierce Disputant, and a malicious Insidiator, when he grows stubborn and despiseth Dominion, when he doth dogmatize and censure, and take the Scorner's Chair, he doth then commence Schismatick, and is by no means to be treated as a weak Brother, but a Seditious Mutineer; for now 'tis evident that he Dissents not out of Weakness, but out of Pride, Animosity, and Stubbornes.* *Answ.*

Anſw. This Reply ſeems to me to be of a pernitious & dreadful conſequence, and that which gives the colour to, and is the Root of that *unchriſtian bitterneſs* which is amongſt us, and that which will perpetuate uncharitable deportment, and cruelty towards our *Chriſtian Brethren* to the World's end. It is the Plea, or the pretence of all that are enclined to perſecute and ſmite, bite and devour one another, and therefore I ſhall be more large in confutation of it; by ſhewing, Firſt, That it is the common Plea of all that uſe ſeverity towards their *Brethren*, and is and may be equally pretended by almoſt all contending *Parties*. Secondly, That, as it is applied by this Learned Perſon, it is a vain Preſumption, and a Sentence peremptorily paſſed upon his Brethren without any ground, or certainty; yea, againſt ſtrong Preſumptions to the contrary. And Thirdly, That it is againſt Scripture, Reaſon, Charity, and that great Rule of Equity which doth require us *to do to others as we would be dealt with*, to paſs this heavy Sentence upon *Diſſentors* in the *General*, or without limitation, or exception, as the Dr. doth. And Firſt, All *Sects* and *Parties* may and too often do attempt to juſtifie their Cenſures and Severities upon their *Chriſtian Brethren*, their damning and deſtroying one another, by this vain pretence. For inſtance, the *Papiſt* doth, and hence may juſtifie all his *Excommunications*, and *Perſecutions* of the *Proteſtant*, declaring, That *theſe Hereticks have had ſufficient admonition, and that their ignorance is only ſuch as they might eaſily be convinced of*, and ſo they are not bound to have regard to ſuch malitious, ſtubborn *Hereticks*. If they will not joyn with them in their *Maſs Service*, but privately and peaceably communicate

municate with their *Reformed Paſtors*, and perſevere in the renouncing of their Communion, then *from modeſt Enquirers*, ſaith he, *they become Dogmatical, and heap up to themſelves Teachers, having itching ears, and do adhere unto them out of pride, frowardneſs, and an affected animoſity.* If they diſpute for the *Reformed* Doctrines, and load the *Popiſh Tenets* with their deſerved Conſequences, if they hold faſt the Faith againſt all the *Decrees* and *Edicts* of their *Popiſh Magiſtrates*, then are they preſently *puffit up with an Opinion of their own knowledge, they are fierce Diſputants, malicious Inſidiators, and Cenſurers, they are grown ſtubborn, and deſpiſe Dominion.* And with what Equity and Juſtice can we complain of ſuch Deportment from others towards us, if we, who know as little of our *Brothers* hearts as they, paſs the ſame judgment upon others, who are as ready to Proteſt againſt, and call the *Searcher of all hearts* to witneſs, that they act purely out of *Conſcience*, as we our ſelves can be. Secondly, This Anſwer may as well ſerve the *Diſſenter* as the *Conformiſt*; they may, and do pretend, that whil'ſt there was any hopes of rectifying the Miſtakes of the *Impoſers* of the Ceremonies, or that they wanted ſufficient information of that heinous Sin, it became them in Charity to bear with them, and not proceed to Seperation; but now they continue in that Sin through obſtinacy, now they are become *Poſitive, and Dogmatical, and will not endure ſound Doctrine.* Now they are become *fierce Diſputants* for theſe things, *malicious Inſidiators*, and cruel Perſecutors of their *Brethren.* Now they do *take the Scorner's Chair, and Cenſure*, and expoſe them, they are not to be concerned for the *Scandal* of ſuch men; now ſince both *Parties* here

are

are equally *Dogmatical and Poſitive*, equally *fierce* in their *Diſputes*, ſevere in their *Cenſures*, and prone to caſt Reproaches upon one another, and both, I fear, have had ſufficient means of information; the one, that he ſhould not impoſe theſe things as the *Condition of Communion*; the other, that he ſhould not ſeperate on that account: It will be hard to ſhew why either *Party* may not almoſt with equal plauſibility make this pretence.

The ſame may the *Arminian*, the *Calviniſt*, and almoſt all *Diſputers* urge againſt their *Adverſaries*; there being few of theſe *Diſputers*, *Sects*, and *Parties*, who do not think that they have ſpoken all ſufficient to ſatisfie the ignorance of their Adverſaries, and then, becauſe they ſtill continue firm to their Opinion, Diſpute with as much fierceneſs as they did before, are as *Poſitive* and *Dogmatical*, and as far from yielding as ever; they muſt by this Doctrine be deem'd *Proud*, *Stubborn*, and *Malicious*, and then it is not to be wondred, that men are enclined to treat them ſutably to theſe Conceptions they have of them. To this cenſorious humour, I humbly conceive, we owe that Hatred, Animoſity, Rancour, and bitterneſs of Spirit, under which we at preſent Groan, that Diviſion and Diſſention, that readineſs to bite and devour one another, which cannot too much be lamented; for *Chriſtians* could not act ſo rancorouſly againſt one another on the account of little things, did they not labour thus to magnifie them: And till men ceaſe to paſs ſuch dreadful *cenſures* on their *Brethren*, there is but little hopes of ſeeing any Peace in *Chriſtendom*.

Anſw. 2. Secondly, If any of theſe things be offered, as I hope they are, only to prove that there

there be men of this *malicious, proud, ſtubborn temper* among the Body of *Diſſenters* we have cauſe to fear the thing is too true, but then the Objection is impertinent; for then theſe Arguments hold good for Diſpenſation towards all of whom we cannot charitably, becauſe not certainly pronounce this Sentence. It may be rationally conceived all were not truly *weak*, who were offended with their Brother's eating of things indifferent; and yet becauſe man can hardly diſtinguiſh betwixt him that is truly ſo, and him that outwardly pretends to be ſo, though in reality he is not, the *Apoſtle* here offers no Rules, as doth the Dr. of Diſcrimination, but doth without exception require others to treat them as *weak Perſons*. But if the Dr. from theſe things doth intend to prove that none of the *Diſſenters* can in the judgment of that *Charity, which hopeth, and believeth all things*, be eſteemed *weak Brethren*: He in effect muſt ſay that they are all, without exception, *proud, froward, ſtubborn*, and *malicious*, *that they all ſin out of pure wilfulneſs, and obſtinacy, or prepenſe malice and deſign*. Now although ſuch a charge might ſuit well with the *Caſuiſtical Divinity* of *Soto*, *De la Cerda*, *Ambiana*, and ſuch *Jeſuits* as here the Dr. cites; yet is it an amazing thing that Dr. *Womack* ſhould ſay any thing, which gives the leaſt occaſion to ſuſpect him ſo uncharitable. Dare he, or can he knowingly affirm of all *Diſſenters*, to a man that lived in the days of Queen *Elizabeth*, King *James*, King *Charles* the *Firſt*, or who are now alive, that they are Men who acted, and do act, not one of them from Conſcience towards God, but univerſally out of pure malice, ſtubborneſs, and love of animoſity, that they all want the

Spirit

Spirit of God, are, and were wholly void of Grace, and of true Piety, and only are and were a Crew of damned Hypocrites? if thus he cannot knowingly affirm of all that do at preſent, and ever did Diſſent, he cannot thus conclude of any purely becauſe they do it; for what may be done by one through weakneſs, and out of Conſcience towards God, that may, for any thing he doth, or he can know unto the contrary, be done by others. If thus he doth perſiſt to charge them all, let him conſider,

First, How much he differs from the Charitable temper of his *Chriſtian Brethren*. The Learned Dr. *Stillingfleet* ſpeaking of thoſe Uncharitable *Papiſts* who Sentence all men to eternal Flames, who are not of their *Church*, ſaith thus, *We have not ſo learned Chriſt, we dare not deal ſo inhumanely with them in this World, much leſs judge ſo uncharitably, as to another, of them who profeſs to fear God, and work Righteouſneſs, though they be not of the ſame Opinion and Communion with us.* Rat. Account, *Part.*3. *Chap.*4. *Pa.* 614.

Dr. *Williams* ſpeaking of the *Heretick*s, ſaith thus, *Becauſe it is a Sin ſo fearful to perſiſt maliciouſly and obſtinately in a known Hereſie; and becauſe of mine own ignorance of mens hearts, what their thoughts be, how far their knowledge reacheth, or how much their malice prevaileth with them, I dare not be ſo bold as in my thoughts to lay a ſin ſo Grievous to any man's charge.* Tru. *Chap.* P. 32.

The incomparable Mr. *Chill.* diſputing againſt *Knot*, who aſſerted, That in our Controverſies, which Proteſtants diſputed among themſelves, one part muſt be a *Convicted Recuſant*, and that in Perſons holding contrary belief, one part only could be ſaved, and that the Differences amongſt us *Proteſtants* were of this fatal Nature, argues thus. "Methinks with much more *Reaſon*, and

"much

"much more *Charity*, you might ſuppoſe that "many of theſe Controverſies, which are now "diſputed among *Chriſtians* (all which profeſs "themſelves Lovers of Chriſt, and truly deſi- "rous to know his Will, and do it) are either "not decideable by that means which God hath "provided, and ſo not neceſſary to be decided; "or if they be, yet not ſo plainly and evidently "as to oblige all men to hold one way; or laſt- "ly, if decideable, and evidently decided, yet "you may hope that the *erring Party*, by rea- "ſon of ſome veil before his eyes, ſome excuſe- "able ignorance, or unavoidable prejudice, doth "not ſee the Queſtion to be decided againſt "him, and ſo oppoſeth not that which he doth "know to be truth, but only that which you "know to be ſo, and which he might know "were he void of *Prejudice*, which is a fault, I "confeſs; but a fault incident even to *Good and* *Ch.* 3. §. 19. "*Honeſt men*, very often. And *p.* 305. He ſaith, That God hath made no manifeſt Reve- lation of his Will to us in Points, which *Prote- ſtants* do Controvert, and this he proves; "Be- "cauſe in all Controverſies of *Proteſtants*, there "is a ſeeming conflict of *Scripture*, reaſon, and "*Authority* with *Authority*; which how it can "conſiſt with the manifeſt revealing of the "Truth on either ſide, I do not well under- "ſtand. Beſides, though we grant that *Scrip- "ture*, reaſon, and *Authority*, were all on one "ſide, and the appearances on the other ſide all "eaſily anſwerable; yet if we conſider the "ſtrange Power that Education, and *Prejudices* "inſtilled by it, have even over excellent un- "derſtandings, we may well imagine that ma- "ny Truths, which in themſelves are reveal'd "plainly enough, are yet to ſuch or ſuch a

"man,

"man, prepoſſeſt with contrary Opinions, not "revealed plainly; neither doubt I but God, "who knows whereof we are made, and what "Paſſions we are ſubject to, will compaſſionate "ſuch Infirmities, and not to enter into Judg-"ment with us for thoſe things, which all "things conſidered, were unavoidable. And "again, §. 24. *p.* 107. *Proteſtants* diſagree in "things equally revealed by God. *Anſw.* in "themſelves perhaps, but not equally to them, "whoſe underſtandings, by reaſon of their "different Educations are faſhioned and ſhaped "for the entertainment of different Opinions, "and conſequently ſome of them more enclined "to believe ſuch a ſenſe of *Scripture*, others to "believe another, which to ſay that *God* will "not take into conſideration in judging mens "Opinions, is to diſparage his Goodneſs. And *Chap.* 1. §. 13. he gives us Three Reaſons why contrariety of belief may not be damnable; or Three Caſes in which we ſtand bound in *Charity* to judge more favorably of the *erring Parties*. Firſt, Where the contrary *belief* may be touching a Point not at all mentioned in the Scripture; "which Points, though they be not "Matters of Faith, yet by men in variance, are "often over-valued and eſteemed ſo to be, (and what the Scripture hath determined touching the wearing of a *Surplice*, the *Croſs* in *Baptiſm*, or *Kneeling* at the Receiving of the *Sacrament*, I deſire the Dr. to inform me.) "Secondly, be-"cauſe the contrary belief may be about the "ſenſe of ſome place of *Scripture*, which is "ambiguous, and with probability capable of "divers ſenſes, and in ſuch caſes it is no mar-"vail, and ſure no Sin if ſeveral men go ſeve-"ral ways, (and this the Dr. if he conſult the

Writings

Writings of the *Non-Conformists*, will find to be the present case). Thirdly, "Because the contrary belief may be in such Points in which "*Scripture* may with so great probability be "alledged on both sides (which is a sure note of "a Point not necessary) that Men of honest and "upright hearts, true lovers of God, and of "Truth, such as desire above all things to know "God's Will, and to do it, may, without any "fault at all, some go one way, some another, "and some suspend their Judgments (all which he knows that many Eminent and Learned *Persons* both of our own, and other *Churches* have done touching the present Controversie) "In "all which Questions one side or other holds "that which indeed is opposite unto the sense "of *Scripture* which God intended, but "then this intended sence of *Scripture* is "not so fully declared, but that they which "oppose it, may verily believe that they "indeed maintain it, and have great shew "of Reason to induce them to believe so; and "therefore are not to be damned as men oppo-"sing that which they know to be a truth de-"livered in *Scripture*, or have no probable rea-"son to believe the contrary, but rather in Cha-"rity to be acquitted and absolved as Men who "endeavour to find the Truth, but fail of it "through humane frailty.

Secondly, I beg him seriously to consider the impossibility of passing such a judgment upon *Dissenters* from any certain and unerring Grounds, for *Malice*, *Obstinacy*, *Pride*, are inward Operations of the mind, they are primarily seated in the heart, and therefore he that cannot search the heart, cannot be sure his *Brother*, (who doth so solemnly profess the contra-

ry,

ry, and calls to witneſs the Searcher of all hearts that it is otherwiſe) doth continue in his Errors purely from any of theſe evil Principles, much leſs from ſuch a prevalency of theſe evil qualities, as is required to denominate a man *malicious and obſtinate*. And therefore the *Apoſtle Paul* doth for this very Reaſon adviſe us *to judge nothing*, of this nature, *before the time, till the Lord come, who will bring to light every hidden thing, and will make manifeſt the Councils of the Heart*; what therefore is not manifeſt as *inward malice, obſtinacy* in others, in many Circumſtances cannot be, is by this *Rule* to be reſerved to God's Judgment, and we by Peremptory judging of our *Brother* as guilty of thoſe Crimes, muſt paſs raſh judgment on him. Moreover we cannot judge with any certainty that any man doth erre through *malice, obſtinacy, and wilfulneſs*; unleſs we are aſſured that his Error cannot proceed from *weakneſs, want of better information*, or from the *prejudices of his Education*, or from *miſ-conception*, or from *miſ-interpretation* of the ſenſe of *Scripture*, or from *unreaſonable fears*, and *ſcrupuloſities*. Now can the Dr. be aſſured that our *Diſſenters* cannot erre from any of theſe Grounds? if not, they may, for any thing he knows unto the contrary, do ſo, and then the judgment which he doth paſs upon them, may be falſe. As for *Hypocriſie*, the Scripture having plainly taught us wherein *ſincerity*, and *uprightneſs of heart conſiſts*; and what outward Practiſes are inconſiſtent with it, it muſt have given us ſufficient Rules whereby to judge of the *Hypocriſie* of mens *Profeſſions* in thoſe Caſes. But what *Rule* hath it given us whereby to judge concerning mens Opinions, when they are taken up and maintained out of

1 Cor. 4. 5.

pure Malice, *Obstinacy*, and *wilful Perverseness*, I wish the Dr. could inform us, for I sincerely do Profess, I know not any which can certainly be applied unto the Case of the *Dissenters*. And therefore,

Thirdly, I intreat him to consider the falseness and absurdity of that Rule of judging so severely of his *Brethren*, which he hath borrowed from our *Roman Adversaries*; for if this be a true and certain *Rule*, which *Soto* hath delivered, *That He must be supposed to erre through Malice, who has been so far admonished, that he cannot justly pretend Ignorance, or who may easily be convinced of his Ignorance.* And we who are Parties are left to judge of both these things, what shall we say to all the *Papists* in this *Nation*, or all the Learned *Papists* in the World? to all the *Reformed Churches* who retain *Presbytery*, and all their *Pastors* who receive *Ordination* only from their hands? to all those *Calvinists* who hold the *Prelapsarian Doctrines*, and *absolute decrees of Reprobation*, to all the *Lutherans* who hold the foolish Doctrine of *Consubstantiation?* will Dr. *Womack* say, That there hath not been said *sufficient to convince them of their Errors, so that they cannot justly pretend ignorance, or may not easily be convinced of their ignorance?* may he not put them all in the same form with our *Dissentors*, and judge as Charitably of the *Dissentor*, as of an erring *Papist?* And if so, all these *Persons* must be a pack of *Damned Villains*, that erre out of *pure Malice*, *Pride*, *Affection of Animosity*, *Stubbornness and Frowardness*, or our *Dissentors* must escape that heavy Doom.

Secondly, This Rule condemns all *Christ's Apostles*, and all the *Primitive weak Christians* mentioned in the Holy *Scripture*, and in *Church History*.

History. For when the *Apostles* questioned the Power of our Lord, as Christ assures us they did in many places, doth not our *Saviour's* reproof of this their unbelief, inform us that they had sufficient Reason from what he had already done before their eyes, to be convinced of it, when they doubted of his *Resurrection*, or rather disbelieved it, had they not had sufficient cause both from the *Scriptures*, and their *Masters* frequent words to lay aside that doubt? when after our Lord's Commission to *Go and Preach the Gospel to all Nations*, and the descent of the *Holy Ghost*, not only they, but the *whole Church* held it unlawful *to Preach the Gospel to any but the Jews*, or to the *Circumcised*, could they justly pretend ignorance after so plain an Admonition? Were not the *Judaizing Christians* sufficiently admonished by the *Holy Ghosts* falling on *Cornelius*, and his Friends, and the Discourses at the *Synod* at *Jerusalem*, that there was no necessity of Circumcising the *Gentile Christians*, or of refusing to converse with the *uncircumcised?* and must not only they, but even *Barnabas* and *Peter* also, be *Stubborn* and *Malicious* for acting contrary to it? Must all that with *P. Victor* censured the *Eastern Churches*, for not observing *Easter* on the same day with them, or all that with St. *Cyprian* contended that the Baptisme of *Hereticks* was null, lye under this most heavy censure? or had they then no Admonitions which were sufficient to inform them of their Errors in these Matters?

Thirdly, Were we hereafter to be judged according to the tenor of this Rule, how sad would be our Doom! For have not most *Christians* had sufficient Admonitions of those Duties they neglect, and of those Sins they do commit,

might they not eafily be convinced of thefe things by ſerious Reflections on their Actions; yea, doth not Conſcience often do that Office in them? and if in all theſe Caſes they muſt offend of *malicious wickedneſs*, and ſo be ſuch concerning whom the *Pſalmiſt* prays that *God would not be merciful unto them*; may we not aſk the *Apoſtle*'s Queſtion, *who then can be ſaved?* In a word, doth *Peter* ſay even of the People of the *Jews*, that they, through *ignorance* renounced and Crucifyed their *Saviour*; and 3 Act. 17. *Paul* that he through *ignorance* did *perſecute the* 1 Tim. 1. 13. *Church of Chriſt*; could they, I ſay, do this through ignorance, in ſuch a cloud of *Miracles*, which *Chriſt*, and his *Apoſtles* wrought, and may not our *Diſſentors* in ſuch a Conflict as there is betwixt the Learned of our *Nation* touching Ceremonies, be thought to erre not out of *Pride* and *Malice*, but out of *Ignorance*, and *Prejudice*, not out of want of *will*, but *judgment*?

Fourthly, Let me intreat him to conſider how oppoſite this judging and cenſorious humour ſeems to the Chriſtian Rules, and Precepts. 'Tis flatly oppoſite,

To that Precept of our Lord, *Judge not* 7 Mat. 1. *that you be not judged, condemn not, that you be not condemned*; And that of *Paul*, *Let not him, that eateth, deſpiſe him that eateth not, neither let* 14 *Rom.* 3. 13. *him that eateth not judge him that eateth. Let us not therefore judge one another*; to that of *James*, 4 Jam. 12. *there is one Lawgiver who is able to ſave and to deſtroy, who art thou that judgeſt thy Brother?* In all which places the *Scripture* juſtly may be ſuppoſed to forbid the judging and condemning of our *Brother* without ſufficient cauſe; now thus we evidently do when we conclude that action

to be done upon corrupt and wicked Principles, which haply was well intended, and free from any ill design, and when we judge that Person *Obstinate* and *Malicious*, who perhaps errs through *weakness* and *infirmity*, through want of *Information*, or through *Prejudice*, when we do aggravate the actions of our *Brother* beyond their just demerit, and pass upon him a more heavy censure than he hath deserved, for so far is our judgment false and without Ground, as it exceeds the Nature, and the demerit of the Fact, when we judge them, whom God receiveth, as may be gathered from that passage of St. *Paul*, *Let not him that eateth not, judge him that eateth, for God hath received him*, when we pass such a judgment on our *Brother*, as doth dispose us to contemn, and vilifie him, as may be gathered from that Question of St. *Paul, why doest thou judge, why doest thou set at nought thy Brother*, who differs only from thee about meats or *Festivals?* or things indifferent, in which God's Kingdom by no means doth consist? and lastly, when we so judge as to pronounce, without clear *Scripture* warrant of the Damnation or Salvation of our *Brother?* for seeing *there is one Law-giver*, saith St. *James*, *who is able to save and to destroy, who art thou that judgest thy Brother?* that is, dost pass the decretory Sentence concerning his Damnation, or Salvation? I pray the Dr. may be unconcerned in these things, that in passing this censure on his *Brethren* he be not found usurping of the office of the judge of all men, or judging *another man's Servant, who must stand or fall to his own Master*; that he so judge, as that he *be not judged*, and so *condemn*, as that he be not *condemned*.

14 Rom. 10.

Secondly, Thus to condemn and judge our *Brother*, ſeems inconſiſtent with the Properties and *Rules* of *Charity*. For *Charity*, ſaith the *Apoſtle*, *hopeth all things*, and *believeth all things*; and therefore muſt oblige us to hope and to believe well of our *Brother*'s actions, till we have demonſtration of the contrary, and not condemn him without certain Grounds. *Charity thinketh no evil*, ſaith the ſame *Apoſtle*, it is not jealous or ſuſpicious, and therefore will not ſuffer us to paſs our Sentence on the intentions or inward Motions of our *Brother's* actions. Becauſe, although we may ſuſpect, we cannot be aſſured that he doth perform them with thoſe vile intentions, and upon thoſe evil Motives, which we are prone to Charge him with.

1 Cor. 13. 7.

v. 5.

Thirdly, This practice ſeems Repugnant to that great Rule of Equity which doth enjoyn us to do to others as we would be dealt with; for we would not have others judge raſhly of the Thoughts, and ſecret Purpoſes of our Minds which they know not, nor of the inward Principles of our actions, which they cannot diſcern, and would deſire them to judge as favourably as they can of the Miſcarriages which they know; and, when it is not evidently *Proteſtatio contra factum*, we would have men believe us when we Proteſt that it is purely out of Conſcience towards God, that we refuſe Obedience to the commands of Men, and therefore we are by this Rule obliged ſo to demean our ſelves in paſſing of our judgments upon others. He, that deſires to ſee more of this Subject, may read an excellent Sermon of Dr. *Barrow*'s which will convince him of the Impiety and Miſchief of this cenſorious humour.

And

And laſtly, were the *Scandal* which *Diſſentors* take at the impoſing of the *Ceremonies* *Scandalum Phariſaicum*, or like to that, which by the *Phariſees* was taken againſt the Doctrine of our *Lord*, I know not why we ſhould not be concerned to do all which lawfully we may, for the Prevention, or Removal of it; for when our *Saviour paid Tribute*, leſt he ſhould offend them, did he not then forego his liberty to avoid the *Scandal* of the *Phariſees?* And when the *falſe Apoſtles* in the *Church* of *Corinth* were like to be *offended* at St. *Paul's* taking Wages, doth he not abſtain to prevent that offence? is not all Scandal of a Soul-deſtroying Nature, and ſo a kind of Spiritual Murther, as St. *Paul* intimates in theſe words, *deſtroy not him with thy meat, for whom Chriſt dyed*; and may we not then tremble at ſo great a Guilt, there being none ſo wicked but may, for ought we know, be of that number for whom Chriſt ſhed his Blood? And Thirdly, doth not Charity oblige us to love even our moſt *Malicious*, and Perſecuting Enemies, to exerciſe Patience and Meekneſs towards thoſe who oppoſe themſelves, and who by Satan *are led Captive at his will?* and whom then may we ſcandalize? §. 20. 14 Rom. 15. 5 *Matt.* 44. 2 Tim. 2. 14, 15.

And whereas it is objected, That when our Lord's *Diſciples* told him that the *Phariſees* were *ſcandalized* at his Doctrine; He anſwered, *Let them alone, they are blind Leaders of the blind*; and thereby ſeems to intimate that we ſhould not regard the *Scandal* of ſuch *Perſons*. I anſwer, this doth not follow from our *Saviour's* words, becauſe the *Scandal* mentioned there was taken at our Lord's Preaching of true Doctrine, and neceſſary to be 15 Matt. 14.

taught both for defence of himſelf, and his *Diſciples*, and for the reſcuing of the People from thoſe ſuperſtitious, and wicked Practiſes, which made them *worſhip God in vain*, and made *the Commandments of God of none effect*; now in ſuch caſes it is true, that we muſt not deſiſt from doing of our Duty though wicked Perſons ſhould be *ſcandalized*; but when the Practice is indifferent, and in it ſelf unneceſſary, which giveth this offence unto the wicked, it is another caſe. All that our *Saviour* by this his Anſwer ſignifieth is, that their Scandal was not ſo much to be eſteemed, that therefore he ſhould ceaſe to Preach a needful Truth, and that how much ſoever they might be offended; yet was it good to conſult the welfare of the People ſeduced by theſe *blind Guides, which led them into the pit* by their Traditions.

v. 6. 9.

CHAP.

CHAP. V.

The Contents.

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CHAP. V.

THE Diſcourſes of St. *Paul* in the Firſt *Epiſtle* to the *Corinthians*, afford us many Heads of Arguments upon this Subject.

Argum. 1. §. 1. And here I might take notice of the Diſcourſe of the *Apoſtle* in the Sixth Chapter of the Firſt *Epiſtle*, where he condemneth the *Corinthians*, becauſe they went to Law before the *Heathens*. The reaſon why he did condemn that

v. 1. 6.

Practice

Practice is by moſt *Interpreters*, ſuppoſed to be this, Becauſe it was a blemiſh to the *Chriſtian* Faith, it miniſtred Scandal to the *Heathens*, and made them apt to think that *Chriſtians* were Covetous, Contentious, and prone to injure one another; and therefore that *Chriſtianity* did not promote true Love, and Peace amongſt Men, as they ſaid it did; on this account he tells them, that it became them rather to ſuffer injuries, and to permit themſelves to be *defrauded*, than to afford the leaſt occaſion to that *Scandal*. v. 7.

Since therefore our Contentions about theſe leſſer Matters do miniſter far greater *Scandal* to the *Atheiſt*, *Sceptick*, *Jew*, and *Gentile*, the *Papiſt*, the weak *Proteſtant*, the *Church* of God, ſeeing they much impair the Credit both of *Chriſtianity* in General, and of the *Proteſtant Religion* in particular, would it not be an Admirable demonſtration of a true Chriſtian Spirit in our *Governors*, rather to ſuffer themſelves to be reſtrained a little, and even injured in the exerciſe of their juſt Power about things unneceſſary, than by their ſtiffneſs to aſſert, and to exert it, to continue to give occaſion to ſo great a *Scandal* to the *Chriſtian* Faith? If I be not miſtaken, this would be καρπὸς ἔργυ, and ſpeak them men of a true *Apoſtolick Spirit*. But to proceed.

Chapter the 7*th*. The *Apoſtle* grants, That *it is good for a man not to touch a Wife*, or to abſtain, if he be able, from the yoke of Matrimony. *I ſay to the unmarried, and Widdows, it is good for them, if they abide even as I*, v. 8. This he eſpecially commends under the preſent Circumſtances, or Perſecuted ſtate that *Chriſtians* were then placed in. *Concerning Virgins I have* *Argum.* 2. §. 2.

no

no Commandment of the Lord, yet I give my judgment as one that hath obtained of the Lord mercy to be faithful, I ſuppoſe therefore that it is good for the preſent diſtreſs, I ſay that it is good for a man ſo to be, v. 25,26. And that First, Becauſe a ſingle life might free them from that ſollicitude touching the good things of this life, the pleaſing of a *Wife* or *Husband*; the Educating, and the providing for their Children, to which a married life would certainly ſubject them, and leave them only this ſollicitude, *how they might pleaſe the Lord*, v. 32, 33, 34. and might *attend without diſtraction* on his Service, *v.* 35. Secondly, Becauſe it might exempt them from much *trouble in the fleſh*, to which the married life would probably ſubject them, *v.* 29. on theſe accounts he poſitively declares, That
v. 38. *he that giveth his Virgin in Marriage doth well, but he that giveth her not in Marriage doth better*; and of the Widow that is looſed from an Husband he ſaith, *She is Happier, in my judgment, if ſhe ſo abide*, v. 40. All *this*, ſaith he, *I ſpeak for your Profit*, and διὰ τὸ εὔσχημον, *for the decency of the thing* it ſelf. But notwithſtanding this,

1. He poſitively Aſſerts, that it is no Sin to Marry even in thoſe Circumſtances; *but and if thou marry thou haſt not ſinned*; and *if a Virgin marry ſhe hath not ſinned*, v. 28. and 36. That *he who giveth his Virgin in marriage doth well*, v. 38.

2. Conſulting our Infirmity, he permits, yea, where is fear of Fornication, he commandeth Marriage, *v.* 2. and doth forbid the married Couple to *defraud one the other of their due Benevolence*, leſt *Satan* thence ſhould take occaſion to *tempt* them to *incontinency*, v. 5. where *Chryſoſtom*, *Theodoret*, and *Theophylact* obſerve, That 'tis not *Satan* tempting, but our own Luſts,

Lusts, which are the chiefest cause of our Incontinence; And *v.* 6. He saith, that he doth thus indulge them to make Provisions for the weakness of their Nature; as also *Chrysostom*, *Theodoret*, *Oecumenius*, *Theophylact*, upon the first, and sixth Verse, do observe. And *v.* 9*th.* he doth command them *rather to marry then to burn*, as being in that case much better. Where *see*, say *Chrysostom*, and *Oecumenius*, *the Wisdom of St.* Paul, *how he both shews that Continency is better, and yet doth not necessitate him that cannot come up to it, or prevent his burnings, lest sin, should follow on a necessity, thus laid upon them,* ἵνα μὴ χεῖρον παράπτωμα γένεται, *that they might not commit a greater crime*, say *Theodoret*, and *Theophylact*. *He is afraid to lay a Positive Command upon them*, saith *Oecumenius*, *fearing their misfortune*. And lastly, in that very Verse where he declares this Continency to be *comely*, *profitable*, and that which would enable them the better to *attend upon the Lord without distraction*; he adds, that *he by no means would command it*, lest he should *lay a snare upon them*, τὸ γὰρ ἀνάγκην βρόχον καλεῖ, *for*, say *Theophylact*, and *Oecumenius*, *he calls necessity a snare*, and therefore saith, *This I speak*, οὐκ ἵνα ἀναγκάζω ὑμᾶς, καὶ μὴ θέλοντας, παρθενεύειν, *that so I may not lay upon you a necessity of keeping your Virginity whether you will or not*; ὅρα πῶς τὸ ἐξ ἀνάγκης ἐπιταγὴν κολάζει f. σχολάζει, *see how he reprehendeth or avoideth the commanding this of necessity to be done.*

Κατὰ συγγνώμην, τουτέστι συγκαταβαίνων τῇ ἀσθενείᾳ οὐκ ἐπιτάσσω.

In *v.* 25.

v. 35.

Theoph. Ibid.

Oecum. Ibid.

If therefore in the Imposition of our Ceremonies it could be proved that there is like Profit, Decency, or Tendence to the Performance of God's Service better, as the *Apostle* saith there was under the present Circumstances in keeping their *Virginity*; yet might it not

not be wiſdom in our *Governors*, as well as in St. *Paul*, not to command them, or not to lay a ſnare upon the weak by doing ſo? If the *Apoſtle* did ſo far compaſſionate the weakneſs of the *Chriſtians* of thoſe times, as to indulge the contrary to that which in their preſent Circumſtances was, in the General, moſt profitable, decent, and moſt conducing to the Performance of God's Service; why may not our moſt *Reverend Superiors* do the like? why may they not ſo far indulge the weakneſs of *Diſſenters*, as in the preſent Circumſtances, to forbear τὰ ἐξ ἀνάγκης ἐπιτάγην, *their neceſſitating Commands*? And ſhould we not have cauſe, if God ſhould put it into their hearts to do ſo; to cry out with the good Fathers, ὅρα σοφίαν καὶ σύνεσιν, *Behold the Admirable Wiſdom and Prudent Conduct of our truly Apoſtolick Governors? how they do ſhew that it is better to comply with their Injunctions, and yet will not neceſſitate him that cannot come up to them, leſt a greater Sin*, viz. a Soul-deſtroying Schiſm, *ſhould follow*! Behold how with St. *Paul* they do provide that *Satan* do not tempt their Flock to Diſobedience, tho when he doth ſo, 'tis chiefly their own Luſts aud Errors which render his Temptations ſo ſucceſsful? See how their excellent Wiſdom is afraid to lay a poſitive command upon them in theſe Matters, τὴν ἀποτυχίαν δεδοικῶτες, *as dreading the miſcarriage* which is likely to enſue upon it? See how they prudently avoid the laying Snares before their weaker Brethren, being contented with St. *Paul* to ſay, This, O Beloved, is moſt decent, this is moſt profitable; by this which we adviſe God's Service, as we do conceive, will be performed beſt; nevertheleſs, οὐκ ἀναγκάζωμεν ὑμᾶς, if we cannot perſwade by Reaſon, or prevail

by

by Love, we will not by Commands *enſnare* you in thoſe things which we our ſelves confeſs to be indifferent.

Thirdly, This Condeſcenſion may be ſtrongly pleaded for, from the Diſcourſe of the *Apoſtle*, Chap. 8, 9, 10. Where, *Argum.* 3. §. 3.

1. Obſerve, That there the Queſtion was whether the *Chriſtian* might lawfully *eat of things offered to Idols*? In Anſwer to which Queſtion, the *Apoſtle* grants that this was lawful in it ſelf, *becauſe an Idol was nothing in the World*; and He moreover grants, that they who out of Conſcience did abſtain from eating of ſuch things, had *a weak Conſcience*, and that their Conſcience was *defiled* by eating of ſuch things, only becauſe they *wanted Knowledge*, or were not well perſwaded of this Truth, that *Chriſtians* had a Liberty or Power to be Partakers of theſe things, *v.* 7, 9. He therefore grants that the *weak Brother* was miſtaken, and that the ſtrong gave him no juſt occaſion of offence. Ch. 8. *v.* 1. 4. *v.* 7.

2. Obſerve, That the *Apoſtle*, having granted this, proceedeth to exhort thoſe *Chriſtians* who had attained to this Knowledge, not to uſe it ſo as to give offence to the weak Conſcience of their *Brother*, who had not this Knowledge; but rather to abſtain from exerciſing of this Power in ſuch Caſes. The Arguments whereby he doth inforce this Exhortation are, *v.* 9.

Firſt, The neceſſity of joyning Charity with Knowledge, and the evil Effects which knowledge of our *Chriſtian* liberty, when Charity is wanting, will produce. For *Knowledge puffeth up, but Charity edifyeth*; that is, the Knowledge of our liberty in things indifferent, if it be ſeperated from Charity, is apt to ſwell the Mind with Pride, and make men to deſpiſe and uſe *v.* 1.

their

their liberty unto the Scandal of *weak Brethren*; But Charity edifyeth, that is, 'tis careful to build up others, as living Stones, in the Spiritual House of God the *Church*, and to avoid whatsoever is of a destroying Nature to their Souls, and may occasion their falling into Sin. *Letting alone the weak*, say *Chrysostom*, and *Theophylact*, *as he is wont to do, He speaks to the strong* "letting them know, That Knowledge without Charity, not only doth not profit, but is "prejudicial; for it puffs up, and so divides one "Member from another; whereas Charity on "the contrary, doth edifie; for what Knowledge without it destroys, that Charity erects "and edifies, by doing all things to our Neighbor's good. *It Buildeth up those Members which were cast out, and divided on the occasion of the Tumor of Knowledge*, saith *Oecumenius*. Whence the *Apostle* lays down this as a most certain Rule, that whatsoever Knowledge men may pretend to, if it produce not Charity, they do indeed *Know nothing as they ought to Know*, v. 2. if it doth cause them to despise other men, and not consider what tends to their Good and Edification, 'tis far enough from true *Christian* Knowledge, saith the *Reverend* Dr. *Hammond*. But if any man love God, and testifie that love by his Affection to his Brother, and by his care not to offend, but edifie him; or, as *Theophylact* doth descant, *If any man love his Brother, and thereby shew his love to God*, He is known, that is, most certainly beloved of God. Now seeing Charity will not permit men to despise, or use their liberty unto the Scandal of weak *Brethren*; But rather makes them careful to avoid whatsoever is of a destroying Nature to their Souls, and may occasion their

In v. 1.

Theoph. Ibid.

their falling into Sin, since it unites *divided Members*, and receives *ejected Members*, it may be humbly offered whether the abating things indifferent and unnecessary, which occasion the Division of the *Church*, the Scandal and Ejection of many Able Men, the Ruine of many Thousand Souls, would not look like an act of Charity; whether it would not be so in the *Church* of *England*, as well as that of *Corinth*; and whether St. *Paul* would not have so esteem'd of it here, as he doth there: And lastly, whether thus to consider what tendeth to the Good and the Edification of their weak Brethren, and to avoid what thus offends them, would not be in our *Superiors* a convincing proof of their true *Christian* Knowledge, and of their love to God.

Τὰ καταβληθέντα μέλη.

Secondly, The *Apostle* argues from the Nature of those things about which they did exercise their liberty. The exercise thereof, saith he, will not commend you to God, or renders you more acceptable to him, than the Retrenchment of their liberty; *for meat commends us not to God, for neither if we eat are we the better, nor if we eat not, are we the worse*; and it may well be deemed great uncharitableness to prejudice the Soul, and the eternal Interest of our weak Brother, for that which doth not in the least advance our welfare. *He teacheth the strong*, saith *Theodoret*, μὴ ταυτὴ ὀρίζεσθαι τοῦ θεοῦ θεραπείαν, *not to think this eating, out of contempt of Idols, any part of God's Worship. That the strong might not say what is it to us, if all men have not this Knowledge. For wherefore is it that any man is ignorant of it? why is he weak? that they might not object thus, he begins not presently, saith* Chrysostom, *to shew that they ought to abstain, because*

v. 8.

 of

of the prejudice their eating doth to others; but he begins the fight, by ſhewing what is more than ſo, viz. That if no Perſon were hurt, if no Subverſion of our Neighbour did enſue, yet ought they not to do this, as being doing vanity; for what neither doth profit when it is done, nor hurt when it is left undone, is ſuperfluous. For he that heareth that another is hurt, but he himſelf receives advantage, will not be willing to abſtain, but then he will eſpecially when he doth find that he reaps no advantage by the action. That they might not Anſwer, as it was like they would, I eat with a pure Conſcience, and what care I tho any one through weakneſs be offended, the Apoſtle adds, ſay Oecumenius, and Theophylact, that even this eating, tho done, διὰ τῆ καταφρονήσει τῶν εἰδώλων, to ſhew their contempt of Idols, and tho it ſhould be free from doing hurt to others, yet hath it nothing in it which was laudable, and grateful to God.

v. 9. Thirdly, The *Apoſtle* argues from that *Chriſtian* care which it becometh us to uſe that the indifferent action which we do, may not become a *ſtumbling-block* to our weak Brother: For *take heed*, ſaith he, *leſt by any means this power of yours become a ſtumbling-block to them that are weak.* *See to it*, ſaith He, *terrifying and confounding them*; ſaith *Chryſoſtom*, *He ſaith not ſee to it that your Knowledge do not become a ſtumbling-block*; *but that your power*, &c. *which ſignifies more Raſhneſs, Boldneſs, Inſolency*: *He ſaith not to the Brethren only, but to the weak Brethren, aggravating the fault by this that they would not ſpare the weak, tho they were Brethren.* For, *Be it thou wil'ſt not ſet him right, or raiſe him up, why doeſt thou trip up his Heels? why doeſt thou make him fall? thou oughteſt to lend him thy Hand, perhaps he will not have it, yet do not throw him down; for*

were

were he wicked, he would deſerve Puniſhment; but being weak, he wants a Phyſician; much more, being both weak, and a Brother. Now, hence theſe Corollaries ſeem to follow with the cleareſt Evidence.

Firſt, That the not uſing of our *Chriſtian* liberty renders us not the worſe; for if we eat not, we are not the worſe; and therefore we may lawfully not uſe it, when by *Superiors* we are reſtrained from the uſe thereof.

Secondly, That where the doing of an action will *commend us to God*, where we ſhall be the worſe for not doing of it, and the better for doing of it (which ſeems apparently to be the Caſe of him who in obedience to the commands of his *Superiors*, ſubmits to things in their own Nature, neither Good nor Evil, obedience to the commands of our *Superiors* in lawful Matters being a *Chriſtian* Duty, and diſobedience being ſinful) there the doing of the Action, tho it do accidentally afford occaſion of my Brother's ſtumbling, muſt not be omitted. For the *Apoſtle* by thus concluding that 'twas the Duty of the ſtrong *Chriſtian* to abſtain from meats when they offend weak *Brethren*; becauſe that *Meats do not commend us to God*, doth clearly ſeem to intimate, *that Actions which commend us to him, muſt not be omitted for the ſake of our weak Brother.* It therefore muſt be vain to make the fear of ſcandalizing our weak *Brother*, a reaſon of our diſobedience to the Preſcriptions of thoſe *Superiors*, *Civil*, or *Sacred*, whom by the *Goſpel* we are commanded to obey: What Dr. *Ames* and Mr. *Jeans* do offer to the contrary, by God's Aſſiſtance ſhall be conſidered in our Diſcourſe upon the ſecond Propoſition.

Thirdly, Hence it doth follow, that where the doing of an action, will not commend us to God, nor will the omiſſion of it make us worſe, or leſs acceptable to him, we ought not by the doing or the refuſal of it, to give occaſion to the ſtumbling of our *weak Brother*. And this ſeems, at the leaſt to my poor judgment, to be the caſe of the *Impoſers* of our *Ceremonies*, on ſuppoſition that the things impoſed are really indifferent, as is declared by our *Church*, ſince it is certain that, thro the weakneſs of *Diſſenters*, they give occaſion to their *Schiſm*, and ſo unto the fall and ruine of their Souls. And that the *Ceremonies* impoſed are things which themſelves *do not commend us to God*, that neither if we uſe them, antecedently to the command of our *Superiors*, are we the better, or if we uſe them not are we the worſe, I have already proved, and they who grant them to be things indifferent cannot deny, and this, if we may credit the diſcourſes of the aforementioned *Fathers* muſt declare them to be vanities, and ſuperfluities, and things unworthy to be impoſed, or uſed, provided that no hurt did follow from them, altho ſome little reaſon may be pleaded for their uſe, as here the declaration of their contempt of Idols, was pleaded for the uſe of meats which *Scandalized* their *weak Brethren*. And ſince it ſeems to be a common principle of humanity, *that he who knows his Brother will be extreamly damaged by the action, by which he reapeth none, or no proportionable profit, ſhould for his Brothers ſake abſtain from doing it*, and ſhould not ſay, *I command things lawful, what care I tho others thro their own weakneſs be offended, why are they weak? why are they Ignorant?* I fear that the *Impartial Judge* may reckon them uncharitable, who, by impoſing

ſing of ſuch *Ceremonies*, do prejudice the *Churches* Peace and Unity, and the Eternal intereſts of their weak Brethren, without any proportionable advantage to their own, or to the *Churches welfare*; and are ſo far from lending them their hands, and liſting of them up, that they trip up their heels, and make them fall: And I pray God it do not more concern them to take heed, leſt by any means *this Power* of impoſing be not ſo uſed *as to become a ſtumbling-block to their weak Brethren*, and that this may not be imputed to them as a fault, that *they will not ſpare the weak, though they are Brethren.* For,

Fourthly, The *Apoſtle* doth enforce this Argument from this Conſideration, That he who by their meat was thus offended and deſtroyed, was a *Brother, a weak Brother, for whom Chriſt dyed*; and therefore the offence committed againſt him, was alſo an offence committed againſt *Chriſt*, v. 11, 12. *and ſo ſhall thy weak Brother periſh. By thy Knowledge, for whom Chriſt died*; And *whil'ſt you Sin thus againſt the Brethren, and wound their weak Conſciences, you ſin againſt Chriſt.* And here the *Fathers* excellently obſerve four or five Aggravations of this Scandal. Firſt, That it is the Scandal, and Deſtruction of a *Chriſtian Brother*, *He is thy Brother*, ſaith *Theodoret*, τοῦ γὰρ δεσποτικοῦ σώματος μεταλαμβάνει, *for he partakes of the Lord's Body. He is thy Brother*, ſaith *Theophylact*, *and thou ſhouldeſt not deſpiſe thy own Members*, even Nature teaching us to love, and not to hurt our own fleſh, and Chriſtianity to love our Brother as our ſelves; yea, as St. *Chryſoſtom* obſerves, *to dye for him.* Secondly, Hence it muſt follow that he is one of Chriſt's Body myſtical; and there-

§. 4.

In *v.* 12.

In Rom. 14. 10.

fore what we do against him, is committed against Christ; and this, say *Chrysostom* and *Theophylact*, is ἡ κορυφὴ τῆς πονηρίας, *the very Height of Wickedness*. How do they sin against Christ by sinning thus against their Brother? *Three ways*, say *Chrysostom*, *Theodoret*, *Theophylact*, and *Oecumenius*. First, *Because Christ, the Lord of their weak Brother, doth look upon what is done to them, as done to himself.* Secondly, *Because they smite and wound the Members of that Body of which he is the Head.* Thirdly, *Because by their Contention and Ambition they destroy that work which he had builded, and cemented with his Blood.* And if our Charity will not permit us to deny that our *Dissentors* may be *Christian Brethren*, by thus offending them for things indifferent, we may have cause to fear that we offend against that Brotherly affection which we owe unto them, and also against Christ our common Lord: And if their Charity cannot deny us to be *Christian Brethren*, they must be guilty of a like offence by separating from the Communion of their *Brethren* for things not manifestly unlawful, and for refusing to comply with the Commands of their *Superiors* in Matters of this Nature.

In v. 12.

Ibid.

Secondly, This, say the *Fathers*, is a farther Aggravation of this Guilt, that it is an offence of their *weak Brethren* which *wounds*, or as the Greek word properly imports, *smites their weak Consciences. He saith not that they scandalize, but that they smite them*, say *Chrysostom*, *Theophylact*, and *Oecumenius*, *to demonstrate* τῇ ἐμφάσει τῆς λέξεως, *by the Emphasis of that word, the cruelty of the Fact; for what can be more cruel than to beat and wound a sick diseased Man? in such a case true Charity would rather move us to bear their Infirmity,*

firmity, and to heal their Sickneſs. He aggravates the Crime, ſaith *Oecumenius*, *by ſaying not their Brother only, but their weak Brother; in that they would not ſpare the weak, to whom the ſtrong ſtood bound to lend a helping hand. He is weak,* ſaith Theophylact, *and therefore worthy to be healed, not to be ſmitten, or terrified.* Now if the impoſing of unneceſſary Conditions of Communion which accidentally cauſe our *weak Brother* to become a *Schiſmatick*, and ſo offend and ruine him, do not *wound his weak Conſcience*, I know not what can do it.

Thirdly, A farther Aggravation of this Crime, ſay they, is this, That the weak Brother, whom we make ſo light of, is one *for whom Chriſt dyed*; and *this*, ſaith *Chryſoſtom*, *is the moſt dreadful thing of all, that thou wil'ſt not condeſcend to him, for whom Chriſt condeſcended to dye an ignominious death, that thou doeſt ſuffer him to periſh, after ſuch Salvation wrought for him, that thou who haſt received thy Knowledge from Chriſt, ſhould'ſt uſe it*; ſaith *Theodoret*, *to the deſtruction of that Perſon whom he would have ſaved*; theſe are plain words, and need no application; the Good God ſet it home upon the hearts of thoſe who are concerned in it.

4. They ſay this Crime is aggravated by this Conſideration, that the weak Brother was ſcandalized for meats, that is, for things indifferent; which they as well had Power to abſtain from, as to do; *He ſaith not*, ſaith St. *Chryſoſtom*, *thy Brother ſhall periſh* διὰ τῆ σῆ γνώσει, *by thy Knowledge, but* διὰ τῆ σῆ βρώσει, *by thy meat*, (for ſo it ſeems he read in the Original) ſince then the *Ceremonies* now impoſed, and againſt which *Diſſenters* do except are, by Confeſſion of the *Church* of *England*, things indifferent, which the *Church-*

In v. 11.

Governors have Power aſwel to alter and to take away, as to enjoyn; it ſeemeth, with ſubmiſſion totheir better judgment, to be an aggravation of their Crime, that for ſuch things they give occaſion to that *Schiſm* by which ſo many *of their weak Brethren periſh for whom Chriſt died. Here* *Ibid.* *then*, ſaith *Chryſoſtom*, *are four things Criminal, which are all things of the Higheſt Nature, that a Brother, a weak Brother, and one for whom Chriſt dyed, is deſtroyed for meat:* And from my heart I wiſh that his Concluſion were not alſo true of us, *viz. That what is ſaid concerns not them alone, but may be equally aver'd of us, who do deſpiſe and ſlight the welfare of our Brother's Soul.*

§. 5. Laſtly, Obſerve the Charitable Concluſion of the Bleſſed *Apoſtle*, viz. That whatſoever others in theſe Matters might think fit to do, he was reſolved to ſhew a good Example by his own Practiſe, and would not uſe his Liberty or Power ſo as to give occaſion to the offending of his Brother; for with this excellent and truly *Chriſtian* Reſolution he concludes this Chapter, *v.* 13. *Wherefore if meat make my Brother to offend, I will eat no meat whil'ſt the world ſtands, leſt I* *Ibid.* *make my Brother to offend.* Where *Chryſoſtom*, *Theodoret*, and *Oecumenius* do obſerve, That *he reſolves not only to abſtain from this his liberty for a ſeaſon* (that is, until he rightly could inform his Brother's judgment) *Ibid.* *but that he would for ever do ſo for the Salvation of his Brother. He ſaith not*, adds St. *Chryſoſtom*, *that I may not deſtroy, but that I may not ſcandalize my Brother, for it is the extremity of madneſs to think theſe Perſons ſo deſpicable, as not for their ſakes to abſtain from meats, who highly are regarded by Chriſt, and who are ſuch as he did chooſe to dye for.* And

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I pray God it be not equally blame-worthy to think *Diſſenters* are ſo deſpicable, as not for their ſakes to abſtain from the commanding of an *unneceſſary Ceremony*. *He ſaith not*, adds Theophylact, *that he will not eat meats offered to Idols, but meats unqueſtionably lawful to be eaten, he ſaith not, leſt I juſtly ſhould offend, but leſt I ſhould offend at all*; It therefore may become the beſt of our *Church-Governors* to imitate this *Apoſtolical* Example, and to reſolve that *if indifferent and unneceſſary things impoſed, do make their Chriſtian Brother to offend, they never will impoſe them whil'ſt the world ſtands, leſt they make their Brother to offend*; eſpecially, if, as * St. *Ambroſe* ſaith, *he teacheth us ſo far to ſtudy Charity, as to eſteem things lawful in themſelves, unlawful to be done by us, when they do prejudice our Brother*. And here it may deſerve to be obſerved that the Deſcants of the *Fathers*, ſufficiently confute the Subterfuges that are uſed to evade this Argument; for whereas ſome Aſſert, *That we are on'y to abſtain from Scandalizing of the weak, till they have time for better information.* No, ſay the Fathers, we, in complyance with this reſolution of St. *Paul, for ever muſt abſtain*; whereas they ſay that we are only then obliged to abſtain, *when the weak Perſon hath juſt cauſe of Scandal.* No, ſay the *Fathers*, be the occaſion of his Scandal never ſo unjuſt, we muſt abſtain, if lawfully we may; this we muſt do, not only when the thing which *ſcandalizeth*, in it ſelf is *execrable*, but when it is unqueſtionably lawful.

* *In tantum charitati ſtudendum enim erit ut licita pro illicitis habeantur, ne obſint fratri. Ambroſ. in locum.*

Moreover, to ſhew he acted ſutably to this his reſolution, ſay *Theophylact* and *Oecumenius*, he gives us an example of this forbearance of his power in the enſuing Chapter; where Firſt, he

§. 6. *Chap. 9. In v. 1.*

he plainly doth assert that *He*, and *Barnabas* had right to live upon the *Churches* stock, as well as other *Ministers*. *Have not we*, saith he, *power to forbear working?* v. 6. *If others are partakers of this power over you, are not we rather?* v. 12. Secondly, the *Apostle* adds that notwithstanding this his power, he chose to Preach *δωρεαν ευαγγελιον*, *the Gospel without charge* to the *Corinthians*. v. 18. And Thirdly, he declares that he did thus abstain from using of his Power among them, lest by receiving of their Temporals, he should retard the progress of the Gospel. *Nevertheless*, saith he; *we have not used these things, lest we should hinder the Gospel of Christ*. v. 12. And lest his Enemies should take occasion from the exercise of this his liberty to charge, or to traduce him as one who more consulted his own profit, then the Glory of God, and the propagation of the *Gospel*. *What* in this kind *I do, that*, saith he, *I will do, that I might cut off occasion from them that desire occasion*. 2 Cor. 11. 12. Fourthly, He adds that should he in these circumstances have used his power, he should have abused it; For, saith he, *I make the Gospel without charge, that I abuse not my power in the Gospel*. v. 18. That is, that I do not offend against the Rules of *Charity* which do oblige me to avoid as much as I can, that which doth Scandalize or cause my Brother to offend. Wherefore, although the *Rulers* of the *Church* have certainly a Right to Impose things indifferent; yet, with submission to them, I conceive they should not exercise that power in like circumstances, *viz.* When by the exercise thereof, they *give occasion to them that desire occasion*; to Traduce them as men who more regard a *Ceremony*, then an Immortal Soul,

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the exerciſe of their commanding Power, then the preſerving of poor Souls from Damning *Schiſmes*, and the *Church* from ſad diviſions; when it hinders the Preaching of the Goſpel to their Flock, as this Impoſing ſeems to do: For as St. *Chryſoſtom* well notes, ἂν γὰρ ἀναγκάζῃς, *if you compel him to ſubmit to the things whoſe lawfulneſs he doubts of; the man is deſtroyed, and he will condemn you, and will be more Confirmed in his Error; but if you condeſcend to him, he will love you, and will not ſuſpect your teaching; and ſo you ſhall have occaſion to ſow the Seeds of Orthodox opinions in him, but if once he hates you, you have ſhut his ears againſt your Doctrine,* μὴ τοίνυν ἀναγκάζε ἐκεῖνον, ἀλλὰ χῶ ἀυτὸς ἀπόχυ δι' ἐκεῖνον, *do not therefore compel him, but do thou abſtain from uſing thy power for his ſake*; ſince then this is the ſad effect of exerciſing our power of impoſing things indifferent, and of our ſtiffneſs in adhering to them, how much ſoever the peace and welfare of the *Church* doth ſuffer by them, that men do vehemently cry out, *we value Ceremonies more then the Souls for which Chriſt died*, ſince by this they are moved to depart from us into *Conventicles*, ſo that although we Preach againſt *Diſſenters* we cannot Preach to them, ſeeing this cauſes them to hate and to condemn us, and to ſuſpect our Doctrine, and diſtruſt every thing we ſay, I am afraid that in this matter we do καταχρώμεθα τῇ ἐξουσίᾳ, *abuſe our power of impoſing*. St. *Chryſoſtom*, and *Oecumenius* upon the 12*th* v. ſay that the *Apoſtle* Argues thus. "If we, though be- "ing in great need, refuſed notwithſtanding "to uſe that power which both the Law and "Goſpel granted to us, not only that we might "not wholly hinder and ſubvert the courſe of "the word, but that we might not in the leſt "retard

In Rom. 14. v. 21. Tom. 3. p. 209.

"retard it; how much more doth it become "you, who are much Inferior to the *Apoſtles*, "and who have no neceſſity upon you to do o- "therwiſe, to abſtain from things which turn "to the great detriment of the Goſpel. You "ſee we do not uſe our Power that you may "not be *Scandalized*, and will not you abſtain "from eating of things offered to *Idols*, that *ibid.* "you may not offend your *weak Brother?* So "*Theophylact*. Our *Superiors*, I know, will not deny that they are ſomewhat Inferior to the *Apoſtles*, nor can they ſay that a neceſſity was, at the happy Reſtauration of our Soveraign, laid upon them to impoſe, wherefore I fear the Argument too much concerns them who brought upon us that neceſſity whereby we have ſo highly *Scandalized*, our *weak Brethren*: For as * St. *Ambroſe* ſaith, *the* Apoſtle *here propoſed himſelf as an example to others, that where they ſee 'tis not expedient, they do not uſe even lawful things, leſt doing this unto the detriment of others, they themſelves be guilty. Let us then hearken to theſe things, Beloved,* ſaith *St.* Chryſoſtom, *that we may not deſpiſe thoſe who are* Scandalized, *nor any ways Retard the Goſpel, that we may not loſe our own Salvation. And ſay not to me, when a Brother is* Scandalized, *that this or that is not forbidden, but permitted; which gives Scandal to him: For I ſay to thee, what is greater, that though Chriſt himſelf had given thee a permiſſion, and thou ſeeſt thy Brother hurt, abſtain, and uſe not his permiſſion: For ſo* Paul *did, not taking thoſe wages from the* Corinthians, *which by our Lords permiſſion it was Lawful for him to receive.*

* *Forma vult eſſe cætris ut ubi vident omnia expedire, etiam licitis omnibus utantur &c.*

Hom. 21. in 1 Ep. ad Cor. Tom. 3. 377.

§. 7. But to proceed in this example of St. *Paul*, the *Apoſtle* adds, that *being free from all, he made himſelf a Servant to all, that he might gain ſome,*

v. 19.

that

that is, he receded from his right Conforming his Will, as Servants do, to the Will of others; abstaining from that which they unjustly took offence at, and doing all that lawfully he could to please and gratify them, without respect to his own Liberty or Right; For, *though I be free from all men, yet have I made my self Servant to all that I might gain the more* v. 19. This example, say the *Fathers*, He propounds in Answer to those who in the case of Meats did plead their Christian liberty, to whom he saith; *what do I Instance in Preaching of the Gospel without charge to the* Corinthians, *I have though free made my self Servant to all, respecting their Salvation as my greatest profit.* The manner how he had done this, he shews in the ensuing Instances.

First, That he, conversing with the *Jews*, observed with them the *Jewish Rites* and *Customs*, from which the *Christian* Faith had made him Free. For, *To the Jew he became as a Jew, that he might gain the Jew; to them that were under the Law, as under the Law, that he might gain them that were under the Law.* This he did, say St. *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophylact*, *by undertaking a Legal Purification at Jerusalem; by Circumcising* Timothy *at* Lycaonia, *by offering Sacrifice*, &c. οὐ τῆς γνώμης αὐτῷ μετεβαλλομένης, ἀλλὰ τῆς ἀγάπης συγκαταβαινούσης, *his Charity condescending so to do, though his mind changed not.* For, as the *Fathers* observe, *he saith not that he was under the Law, but that he acted as one under the Law, doing what they did, not from conviction of conscience*, that it was his duty absolutely so to do: *But out of condescension to their weakness*, who so judged. And thus he saw sufficient reason to condescend, saith *Oecumenius*; *for had he not done thus*, and by so doing perswaded the *Jews* that

In v. 20, 21.

In v. 20.

that he retained the Law, *they would have looked upon him as an Apostate, and a Profane Contemner of the Law of God, and so would not have heard him, or discoursed with him; but would have said, away with such a Fellow from the Earth: It is not fit that he should Live; And how could he have saved those that would not come to him, or hear his Doctrine: But look upon him as an Abomination.*

This he did also, say they, by concealing what he knew, concerning *the abrogation of the Law of* Moses, *and the rejection of the Jews*, according to his own good Rule in matters of this nature, *hast thou faith, have it to thy self before God*, to do thus therefore in like cases, in order to the Salvation of Souls, and to prevail with them to hear us in order to that end, and think well of us, is very laudable, and sutable to the example of this great *Apostle*.

Secondly, The same *Apostle*, conversing with the *Gentiles*, lived among them as a *Gentile*, for though he could not be induced to do any thing which thwarted *Christian Faith*, yet did he live among them as one exempted from the Law of *Moses*; not using that abstinence from meats, that observation of *Festivals*, or other *Ceremonies*, which was commanded by the Law of *Moses*. And thus *to them that were without Law, he became as without the Law, that he might gain them that were without the Law.* The condescension which *Oecumenius*, and *Theophylact* speak of here, is, though not pertinent to the Text, yet, worthy of consideration, for they affirm that *the Apostle taught not at the first among the Gentiles* πολλα τῶν μειζόνων δογμάτων, *many of the great Doctrines of Christianity, as knowing that they could not bear them.* In particular, they say that *when he spake*

1 Cor. 9. v. 21.

In v. 21, 22.

ſpake of Chriſt to the Athenians, *he ſpake not of him as the true God,* ἀλλ' ὡς πρὸς ἄνθρωπον φιλῶ, *but as a meer Man,* becauſe they were not able to hear it, and that *he ſpake not clearly of the Divinity of Chriſt, or of the Holy Ghoſt, becauſe of their infirmity.* I ſay, this Obſervation is conſiderable; for if we may abſtain, when it will ſcandalize weak Brethren, or even unbelieving *Gentiles,* from Preaching theſe great Goſpel-Truths, much more may we abſtain from the impoſing of a needleſs Ceremony upon the like accounts.

Thirdly, He adds, That *to the weak he became as weak,* abſtaining from thoſe things which they eſteem'd unlawful, or at leaſt doubted of; as if he alſo had eſteem'd them ſo. And *this Rule,* ſaith *Theodoret, he, Writing to the* Romans, *doth commend to others, ſaying, we that are ſtrong ought to bear the Infirmities of the weak.* v. 22. Ibid.

Fourthly, The reaſon which induc'd him to this Condeſcenſion and Complyance, was the Promotion of the Goſpel, and the Salvation of the weak. *I became all things,* ſaith he, *to all men that I might ſave ſome, and this I do,* διὰ τὸ εὐαγγέλιον, *for the Goſpels ſake, that I may be Partaker of it with them.* Where, (1.) The *Fathers* obſerve the greatneſs of his Charity in uſing all this Condeſcenſion, ἵνα καὶ ὀλίγους σώσῃ, tho' *by ſo doing he ſhould ſave but few,* ſo *Chryſoſtom. He ſuſtained all this labour,* ſaith *Theodoret,* ἑνὸς ἕνεκα, *even for the Salvation of one Perſon.* v. 22, 23. In v. 23.

(2.) *All this he did,* ſay *Theodoret,* and *Oecumenius, for the Goſpels ſake, that is, for the Salvation of them who by the Goſpel ſhould believe, that they, and he together, might be made Partakers of the bleſſings of the Goſpel;* So that it ſeems even his own Salvation did depend upon this Condeſcenſion, and he by uſing of it did promote as well

well the welfare of his own, as of his Brother's Soul.

Now to apply this to my purpose, I, with submission, do conceive it might become our *worthy Governors* to be followers of St. *Paul*, as he was of *Christ*; and by his Methods to endeavour to save some of the *Dissenters*, κἂν ὀλίγοι, *though they should be never so few*, from that Destruction which their *Schism* may bring upon them. And to make them Partakers of the Blessings of the Gospel with them, who by their Seperation are excluded from them, to become Servants to them all by receding from their right and power, by abstaining from that which they unjustly take offence at, and doing all that lawfully they can *to please them for their Good*, and to procure their deliverance from that sad state of *Schism* which doth exclude them from the *Church*, and consequently from Salvation, that so they may no longer look upon them, who are their true and *Apostolical Church Guides*, as an *Abomination*, but may love them for their Condescension, hear their most excellent Discourses, and be converted from their Errors by their Learned Sermons. I humbly conceive 'tis not beneath them to become *as weak to these weak Brethren*, by abstaining from the imposition of those unnecessary things which unto them seem doubtful or unlawful; that so Peace, Charity, and Union may be again renewed in our divided *Church*, that they would think upon those words of *Chrysostom* their fellow *Bishop*, In *v.* 23. *See the Hyperbole of his Condescension, how he was to the Jew as a Jew, to those that were without Law as without Law, to the weak as weak, that he might gain the weak,* τοῦτο σὺ ποίει, *Go thou and do likewise, and think not that thou wil'st fall from thy*

thy Grandeur or height, if thou doeſt humble thy ſelf for thy Brother; this is not καλαπιπτειν *but* καλαβηναι, *to fall down, but to condeſcend*; and as St. *Ambroſe* ſaith, Si tantus Apoſtolus huc ſe demiſit, quid nos fieri oportet cogitemus, *If ſo great an Apoſtle did thus condeſcend, let us bethink our ſelves what it behoveth us to do.*

And ſure I am, it more becometh our *Diſſenters* to imitate this great Example of St. *Paul*, by conforming of their wills as Servants do, unto the will of their *Superiors*, and doing all that lawfully they can to pleaſe, and teſtifie their due Subjection to them without reſpect to their own liberty. To do, in order to their being ſerviceable to the *Church* in the Promotion of the Goſpel, and the Salvation of Souls; as the *Apoſtle* did when he ſubmitted to the *Circumciſion* of St. *Timothy*, when he undertook a legal Purification of himſelf, and offered Sacrifice, againſt which actions it is eaſie to produce more plauſible Exceptions than they can bring againſt our *Ceremonies*, eſpecially if we conſider that the *Apoſtle* did comply not only with the Law of *Moſes* for this end, but alſo with the *Traditions* impoſed by their *Elders*; and ſo did yield unto that very thing which they are ſo afraid to do.

§. 8.

The Coherence of the following Verſes with thoſe which went before, and their Relation to the preſent Subject, is not very viſible at the firſt ſight: But the interpretation of the *Fathers* doth very appoſitely connect them thus. "The *Apoſtle* having declared, that it was very "profitable to condeſcend to their weak Bro- "ther, and that this was the higheſt Perfection, "and told them that they ſinn'd againſt Chriſt, "and deſtroy'd their *Brethren* by their Know-

In v. 24.

"ledge, and that no Profit came unto them by "it, if Charity did not regulate it; he pro- "ceeds to press this from a known Example. So *Chrysostom*, *After he had demonstrated*, saith *Oecumenius*, *that they ought to condescend to the weak, he lays down this Example, declaring that it is not sufficient to believe only; for though*, saith he, *you have the Knowledge of the Faith, if you, together with it, have not Charity towards your Brother, it will profit nothing, so run that you may* v. 24. *obtain*; and then he shews the manner how one may obtain, *viz.* by being temperate in all Oecum. Ibid. things; and *if they*, saith he, *who run their common Races are thus temperate to gain a corruptible Crown, how ought we to abstain* ἐκ πάντων βλαπτόντων, *from what will hurt our selves or others, who expect a Crown incorruptible? Think not*, saith the Interpretation of *Theophylact*, *that 'tis sufficient to Salvation to believe, and be admitted into the Church, for unless you persevere unblameably to the end in your Christian Race, you will not obtain the prize; which prize you hazard, whilst, through their Knowledge you contemn your Brother; so run that you may obtain, which without Charity you cannot do. Then he proceeds*, say *Chrysostom*, *Theophylact*, and *Oecumenius*, *to spread before them his* v. 26. *own Example*, saying, *So run I, not as uncertainly, that is, not vainly as you do; for what advantage have you by going to the Idol Temples, what scope in eating of things offered to Idols, to the destruction of your Brother, or in shewing of your Knowledge, when it doth offend your Brother? I do not so*, saith Paul, *but look unto my scope; all that I do, I do for the Salvation of my Brethren; if I shew my perfect Knowledge, 'tis for them; If I condescend, it is for them. If I exceed St.* Peter, *in not receiving Temporals, it is that they may not*

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be ſcandalized; If I condeſcend more than all, even to Shaving, and to Circumciſion, 'tis that they may not be thrown down; this is my running, not uncertainly, as you do; when without reaſon you thus eat, for what reaſonable cauſe can you have for ſo doing? none at all, for meat commends you not to God; for neither if you eat are you the better, or if you eat not are you the worſe. From all which Deſcants we may learn,

Firſt, That all our *Faith*, and our *Communion* with the *Church*, without this charitable reſpect to our weak Brother, will not be ſufficient to procure us that Prize, or that incorruptible Crown that we expect, and that this Prize is hazarded by our neglecting our weak Brother's welfare; that we run vainly, and uncertainly, whil'ſt we refuſe to condeſcend unto his weakneſs, whil'ſt we uſe our Power in things indifferent, and which commend us not to God; to the offence and the deſtruction of our *Brother*.

Secondly, That if Men can thus abſtain from what would otherwiſe be pleaſing, and even profitable to them, for a little worldly Honor; it is but reaſonable we ſhould abſtain from what is prejudicial to our *Brother*'s Soul, though it may gratifie our ſelves in ſome inferior Matters. And,

Thirdly, That St. *Paul* taught us ſo to do, not only by his words, but by his example; and thought himſelf concern'd to do ſo that he might not miſcarry. If therefore our concernment for our *Brother* will not move us to abſtain from the impoſing of ſuch unneceſſary things, which tend to the offence and ruine of our *Brother*, here is a farther motive to do it for our ſelves; that *we may ſo run as to obtain*, and may

not hazard our eternal Prize, that we may imitate the Example of this *Bleſſed Apoſtle*, that we may not be condemned at the laſt for doing leſs for an incorruptible Crown, than *Heathens* did for what is corruptible. And ſince the things enjoyned in themſelves commend us not to God, *for neither are we better if we do impoſe them, nor worſe if we do not; what reaſonable cauſe can we have for ſo doing*, ſaith St. *Chryſoſtom*, *none at all.*

Chap. 10. §. 9. In the Tenth Chapter of the ſame *Epiſtle*, after the *Apoſtle* had diſcourſed of the Sin of eating of things offered to *Idols* in the *Idol-Temples*, and ſhewed that by ſo doing they be-

v. 20, 21. came partakers *of the Table of Devils:* He returns again to the caſe of eating of things offered to *Idols*, when the weak *Brother* is offended at it, and granting that the thing is lawful in it ſelf, he diſſwades the uſing of their liberty in matters of this nature, as being not *expedient*,

v. 23. nor tending to *edification*. *All things*, ſays he, *are lawful, but all things are not expedient; all things are lawful, but all things edifie not*; that is, ſaith *Occumenius*, *It is not lawful for thee, by reaſon of thy Knowledge, to do what neither is expedient for thy ſelf, nor edifying to thy Brother, if it do neither profit thee, nor edifie him, do not do it*; ſaith *Theophylact*. *Becauſe they were apt to ſay I am ſufficiently inſtructed, and Lord over my ſelf, I eat with a good Conſcience, and I have Power ſo to do; he adds true, thou art ſo, but look not upon that; for he ſaith, both all things are not expedient, and all things do not edifie; the one with reſpect to themſelves, the other with reſpect unto their Brother; in ſaying all things are not expedient, he ſignifies our own deſtruction; in ſaying all things edifie not, he ſignifies the Scandal of our Brother; you*

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are not therefore, saith St. *Chrysostom, only to look on what is lawful,* ἀλλ' εἰ μὴ βλάζην ἔχει τὸ γινόμενον, ἀλλ' εἰ μὴ καταφθορὴν, *but whether what is lawful in it self, may not be hurtful, or destructive to thy Brother.*

The Confirmation of this Assertion is taken from our Obligation to seek our Brother's good; *Let no man seek his own, but every man anothers wealth,* v. 24. that is, saith *Oecumenius, He ought not only to enquire whether that which he doth be lawful, but whether it doth tend unto the welfare of his Brother*; *for therefore,* saith *Theodoret, he introduces this Let no man seek his own,* &c. *Ask not,* saith *Theophylact, whether thou eatest with a pure Conscience, but whether thy action edifie thy Brother*; *for the Apostle in his Epistles often mentions that as a thing highly necessary, he doth not say that we may not at all seek our own profit, but that we may not do it then, when 'tis unprofitable to our Brother, for then we ought to prefer his profit before ours*; since then the imposition of these indifferent things doth evidently tend εἰς βλάζην καὶ καταφθορὴν, *unto the hurt, and the perdition of our weak Brethren*; and the *Apostle* mentions this as a thing highly necessary, that we in all our Actions do enquire not only whether what we do be lawful, but whether it doth tend unto the welfare of our Brother, and if it doth not, should abstain from acting, it seems that they who are obliged to seek the welfare of their *Brother*, may do well both for themselves and him, if they abstain from using their lawful Power of imposing what is not edifying, but destructive; and therefore not expedient to be imposed.

And though it could be lawful for the *Dissenter* to refuse obedience to the things imposed, yet if it be not absolutely his Duty so to do, he

cannot be excuſed for neglecting what is ſo expedient for the Peace, Unity, and welfare of the *Church*, and therefore highly edifying, and that which doth capacitate him to do good Service in the *Church*.

§. 10. At the 28th Verſe the *Apoſtle* proſecutes the ſame Diſcourſe, ſaying, *If any man ſay unto you this is offered to Idols, eat not for his ſake that ſhewed it, and for Conſcience ſake; the Earth is the Lords, and the fulneſs thereof. Conſcience I ſay, not thine own, but of others*, &c. That is, *abſtain for thy weak Brother's ſake who ſhew'd this to thee, that he be not hurt*, ſaith *Theophylact*, *for the earth is the Lords, who from the fulneſs of it, can repleniſh thee otherwiſe. He who ſaid to thee, this was offered to Idols, receives hurt by it*, *ſaith* Theodoret, *and therefore, though not for thine own, yet for his Conſcience ſake thou muſt not eat, οὐκ ὅσιον γὰρ, for 'tis not right that others ſhould ſuffer damage by thy perfect Knowledge. Theophylact* thinks that the *Apoſtle* ſpeaks of the offence the *Gentiles* Conſcience might take at the eating of the *Chriſtian*. And in the Perſon of the ſtrong *Chriſtian* thus Objects, *why art thou* Paul *ſollicitous for them that are without?* and makes him Anſwer thus, *I am not ſollicitous for them, but for you, that you be not condemned; thou mayſt ask*, ſaith St. *Chryſoſtom*, *what ſhall we ſuffer, if he judge amiſs; but how much better is it to give him no occaſion thus to judge, which by abſtaining thou wil'ſt do.*

In v. 29.

Moreover by thus eating thou wil'ſt be Blaſphemed, ſay the Fathers, by the *Greek*, who will be apt to conclude hence, that *Chriſtianity* is but a Fable, and that *Chriſtians* do diſſemble a deteſtation of *Idols*, and yet they freely eat of what is offered to them, and ſo they ſhew the contrary

contrary to what they do profeſs; they therefore do embrace the *Chriſtian* Faith not for Truth's ſake, but love of Honour, and of *Empire*. Whereas, *If I by Grace be a partaker, why am I evil ſpoken of for that for which I give thanks*; *that is*, ſaith *Chryſoſtom*, *what madneſs is it to be the cauſe of Blaſphemy for things by which I am ſo benefited as to give thanks? Chriſt gave this Grace, and exalted thee to this height, not that thou ſhouldſt be evil ſpoken of, or ſhould do hurt to others, and cauſe them to blaſpheme by that which makes thee to give thanks. But they will blaſpheme even Chriſtianity it ſelf? What then*, ſaith *Chryſoſtom*, *you profit much by bearing that Blaſphemy, but it is not ſo here*; *for therefore*, ſaith he, *if thou eateſt not thou art not worſe. But I can tell him that I eat not out of reverence to Demons.* Anſw. *If thou tell him ſo ten thouſand times thou wil'ſt not perſwade him*; *for he is weak, and an Enemy, and if thou canſt not perſwade thy Brother, how ſhouldſt thou perſwade the Greek?* v. 20. Ob. Sol. Ob. Sol.

In the next Verſe the Apoſtle makes this Catholick Exhortation, that the ſcope of all our actions be God's Glory. *Whether therefore you eat or drink, or whatever ye do, do all to the Glory of God. This*, ſaith *Theophylact*, *is ſaid, inſinuating that what was then done, was done to the reproach and blaſphemy God.* §. 11. v. 31.

Moreover, *Give no offence*, ſaith the *Apoſtle*, *to the Jew, or Gentile, or to the Church of God.* That is, *there ought no cauſe of Scandal to ariſe from you to the Believer, or the Unbeliever*, ſaith Theodoret, *He adds unto the Church of God, for we ought to draw others to the Faith, and yet we muſt not perſecute our Brother.* So Theophylact, *Give no occaſion of reproach or ſcandal to any*, ſaith *St. Chryſoſtom*, *Not only of the Brethren, but alſo* v. 32.

of those who are without; for if we be light, and leaven, lumps and salt, we must enlighten, not make dark, bind, not dissolve, and draw the unbeliever to us, not cause him to fly from us; why therefore doest thou persecute those whom thou shouldst win to thee? The *Jews*, say the Fathers, were offended by seeing *Christians* eat in the *Idol Temples*, as thence concluding them to be enemies to the Law, and to the *Prophets*, by communicating with *Idols*, which was forbidden by the Law; the *Heathens*, by seeing *Christians* thus communicate with them, were apt to think that their profession of abhorring *Idols* was not real, or their own practise was not sinful, and the weak Members of the *Church* were scandalized, as being tempted by the example of the strong to eat things offered to *Idols* with a doubting Conscience, or else with Conscience of the *Idol*, *See*, saith St. *Chrysostom*, *how many causes he assigneth why they should abstain from the unreasonableness, the vanity of the action, from the hurt done to the weak Brother by it, and from the blasphemy of Jew and Gentile.*

In v. 32.

§. 12. Lastly, The Apostle argues from his own Example, and the Example of our Saviour. *Even as I please all men, not seeking my own profit, but the profit of many that they might be saved*, v. 33. *Be ye followers of me, even as I also am of Christ.* Chap. 11. v. 1. *This is the Rule of Christianity, this is the greatest height of all, to seek that which doth profit all, which he declaring adds*, saith *Chrysostom*, *as I do of Christ, for nothing makes a man so much a follower of Christ, as to be careful of our Neighbour*; Paul *therefore being in exactness above all, he was by condescension beneath all.*

v. 33.

If therefore the strong *Christian* was then to abstain from what was lawful in it self, and what he did out of such specious pretences as

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the ſhewing his contempt of *Idols*, and that liberty to which *Chriſtianity* had call'd even them who formerly were ſubject to a yoke of Bondage, and to demonſtrate that he ſtood faſt in this his liberty, if notwithſtanding theſe good ends, the *Apoſtle* calls him to abſtain for his weak Brother's ſake, who might be damaged by his action, and becauſe of the weakneſs of his Brother's Conſcience, why are not others alſo by the ſame Reaſons obliged to abſtain from the impoſing lawful things; for the continuance of which, to the great detriment of others, they ſcarce can offer any more plauſible pretences? for if they, notwithſtanding theſe pretences by their abſtaining were not worſe, or the leſs acceptable to God, why may it not be thought that others would be nothing worſe by their abſtaining from theſe Impoſitions? If the ſtrong *Chriſtian* muſt in this caſe abſtain, becauſe he might be furniſh'd otherwiſe with meats not ſcrupled, why may not other men abſtain from the impoſing of theſe ſcrupled *Ceremonies*, and Expreſſions; becauſe they may demonſtrate their impoſing Power in ſuch Expreſſions, and ſuch *Ceremonies* as are leſs ſubject unto Scruples? If it be not juſt that others ſhould ſuffer damage by the knowledge of the ſtrong, why is it juſt that they ſhould ſuffer damage in their immortal Souls by the impoſing of unneceſſary things as the Conditions of Communion? If *Gentiles* muſt not be offended, or cauſed to blaſpheme, and to reproach us by uſing of our Power in ſuch things; How much leſs ſhould we give offence or an occaſion of ſpeaking evil of us, to weak Brethren? If eating thus to their offence and ruine, was doing ſo to the Reproach and Blaſphemy of God, why is not thus impoſing

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liable to the ſame charge? If we thereby do cauſe *Diſſenters* to fly from us whom we ſhould win unto us, may we not ask the Queſtions of St. *Chryſoſtom*, *Why doeſt thou Perſecute thoſe whom thou ſhouldſt draw unto thee, and how much better is it to give them no offence*, which by *abſtaining from theſe Impoſitions thou ſhalt do*?

And again, ſeeing the Refuſal of Submiſſion to theſe things gives great offence unto the *Church* of God; it equally concerneth the *Diſſenters*, upon theſe Motives, to ſubmit unto them, and it concerns them both to be, as the *Apoſtle, careful to pleaſe all men in all things, not ſeeking their own profit, but the profit of many that they may be ſaved*; *this is*, ſaith Chryſoſtom, *the Rule of the moſt Perfect Chriſtianity*; *the exacteſt boundary, and higheſt exaltation of it, to ſeek what is moſt profitable to all, this chiefly makes us followers of Chriſt*: and ſurely leſſer matters ſhould give place to this moſt perfect Rule.

Hom. 25. in 1 Cor. 10. p. 405.

To conclude then, *The things which have been ſpoken*, ſaith *St.* Chryſoſtom, *are ſufficient to perſwade us that we can not otherwiſe conſult our own profit; and the vulgar examples will demonſtrate: For, If, when a Houſe is on Fire, the Neighbours looking on their own concerns, ſtay at Home to prevent the ſtealing of their Goods, the Fire will come and devour their whole Subſtance; and by not concerning themſelves for their Brothers profit, they will loſe their own*; (Oh may this never be the caſe of *England!*) *For God, being willing to bind us all one to another, hath laid this neceſſity upon things; as to bind up our advantage in our Brothers. (And Oh that we had eyes to ſee it!) If then you will not do this for your Neighbor, do it for your ſelf; for your own profit. Let no man ſeek his own, yet he may find his own; eſpecially conſidering that neither*

ther Penury, *nor* Martyrdom, *nor the highest* Philosophy *will profit us, or procure for us any boldness with God, if we have not the highest* Charity, *or if we do neglect our perishing Brother.* St. Paul *having said, If I give all my Goods unto the Poor, my Body to be burnt; or if I have all Knowledge, and have not* Charity *I am nothing: This therefore let us keep; that by it we may be made partakers of other blessings, Temporal and Spiritual*; Even so *Amen.*

§. 13. And as these places of *H. Writt*, and descants of the *Fathers* on them, do confirm what I assert; So do they fully Answer most of the Objections which are made against it, they being in Reality exceptions made against St. *Paul*'s discourse, as much as against Condescension in these matters; as will abundantly appear from the Consideration of those trifling Arguments, which *Meisner* hath produced against it; Of which the "First is drawn from the Nature of things Dr. *Womack.* p. 272. "indifferent. Which is such as that they may be "freely used, or disused, or abrogated; but when "the disuse, abrogation, or practice, is obtru-"ded, as of necessity, the nature of such indiffe-"rent things is violated.

Answ. If by obtruding the disuse of these things of necessity, *Meisner* doth mean that when men through the weakness of their judgments do believe a thing indifferent to be Sinful, and therefore necessary to be disused by others, they do then obtrude it upon others as of necessity, and therefore are not to be regarded: Let any reasonable man judge whether he doth not give the lye to St. *Paul*, who plainly doth assert that the weak Brother judg'd those meats Impure, which in themselves were Pure. 14. *Rom.* 15. That therefore, *for the Lord's*

Lord's ſake he refuſed to eat them. *v.* 6. and yet declares that it was *Good* to refrain the exerciſe of their liberty in thoſe matters; and even, that they ſhould reſtrain it, διὰ τὴν συνείδησιν τοῦ ἑτέρου, *out of regard to the* miſguided or miſinformed *Conſcience of the weak.* If therefore this be a betraying of our *Chriſtian Liberty*, as is aſſerted in the ſecond Argument, if it be pertinent to the caſe of the *Diſſenters*, or doth ſpeak any thing againſt gratifying thoſe who judge the *Ceremonies* to be Sinful; by an abatement of the Impoſition of them upon thoſe who through weakneſs do ſo judge, St. *Paul* is a ſtrong pleader for the betraying of our *Chriſtian Liberty*. Yea, Secondly, being not well inſtructed by *Meiſner* in theſe matters, he actually did betray his *Chriſtian Liberty*, and uſed, and diſuſed things indifferent; when by weak Brethren they were thus obtruded as of neceſſity: For, *to the Jew*, who held it neceſſary to obſerve the Law, and to abſtain from meats forbidden by it: *He became as a Jew*; that is, he practiſed ſutably to their perſwaſion; *that he might gain the Jew.* To the weak, he became as weak; abſtaining from the things which they conceived unlawful; as if he alſo had eſteemed them ſo: Yea, when he came up to *Jeruſalem*, and found the *Chriſtians* there *zealous for the Law*; *he ſhaved his Head*, *and Purified himſelf*; that they might thence conceive, *he alſo walked orderly and kept the Law.* All this he did, ſay the *Fathers*; not changing his judgment, *but Condeſcending out of Charity*; that is, ſaith *Meiſner* betraying of his *Chriſtian liberty.*

21. Acts 24.

In 1 Cor. 9. v. 20, 21.

Anſw. 2. If our *Superiours* are pleaſed to abate theſe things, or to reſtrain them not as Sinful to be practiſed; or with a Proteſtation that

that they do not esteem them so, but purely for the sake of peace, and unity; and to prevent the ruine of the weak, the Scandal of Religion in the general, and the Reproach of the *Protestant Religion* in particular; which are the Reasons for which his *Majesty* in his most Gracious Declaration concerning *Ecclesiastical affairs*, was willing to abate them, and consent to an Act of *Parliament* to that effect; This will be satisfactory to those who scruple the use of them; This will be granting all they plead for, without the last appearance of the Betraying *Christian Liberty*, or violating the nature of such things indifferent; and so much for his first and second Argument.

The third Objection is still of the same stamp, *viz.* "That 'tis the Duty of true "Christians, Ingenuously to profess and assert "the whole truth of the Gospel, with the pri- "viledges which accrue to us thereby, especi- "ally when assaulted and opposed. A flat de- "nial thereof is against that profession which "Christ requires, 10. *Matt.* 33. And to dissem- "ble it is unwarrantable, and we ought to "avoid the appearance of it (as one of the un- "fruitful works of darkness) that we betray not "our profession: Now our Christian liberty, "with the free use or disuse of things indiffe- "rent is such, *viz.* It is a truth of the Gospel, "or a priviledge accruing to us thereby; and therefore ought to be thus asserted, and not dissembled by us. Ob. 3.

Answ. To omit all the other falshoods and fooleries of this Argument; this is another confutation of St. *Paul*: For he, poor man, doth in this very case advise us to dissemble or conceal our faith in things indifferent; which through

through weakneſs are aſſaulted and oppoſed by others, rather then to divulge, and to aſſert τὴν ἐξουσίαν, our *Power*, Priviledge or Chriſtian liberty, unto the Scandal of the Weak; ſaying expreſly concerning matters of this nature: *haſt thou faith? have it to thy ſelf before God.* "That "is, ſaith the *Reverend* Dr. *Hammond*, uſe it "betwixt God and thy ſelf, but not always "before men, when it is in danger to hurt; "when it is not neceſſary to uſe thy knowledge "in ſuch matters. And ſutable to this was the "*Apoſtles* Practiſe in the forementioned Inſtances, in that of *Acts* 21. The truth was this, that Chriſt had freed the *Jews* from any obligation to be Circumciſed; and to keep the Law of *Moſes*, or to offer the *Sacrifices* commanded by the Law. This truth was oppoſed by the new *Jewiſh Converts*, who were all *zealous for the obſervation of the Law.* This freedom from the Law was certainly a part of *Chriſtian liberty*; whereas the uſe or diſuſe of things indifferent, by *Meiſner*'s good leave, is no *Chriſtian*, but only Natural liberty; and yet the *Apoſtles* do not adviſe St. *Paul* ſtoutly to aſſert this Goſpel-truth when it was aſſaulted, and oppoſed, but to condeſcend by way of diſpenſation to them; they do not tell him, that to diſſemble his opinion, was an unfruitful work of darkneſs, and a betraying of his profeſſion, as *Meiſner* ignorantly doth; but that it was a prudent thing, and very adviſeable under the preſent Circumſtances, and as St. *Chryſoſtom*, and *Oecumenius* note: *Counſel him to make that Apology by actions, which by his words he could not make.* And whatſoever Rigid *Lutherans* may ſay unto the contrary: I Aſſert this to be true Divinity, "that in matters of opinion which

14. Rom. 22.

21. Acts 20.

Ἔργῳ δὲ ἀπολογίαν ποιῆσαι συμβεβλῆσθαι ἢ λόγῳ in Act. 21. 24.

are

" are not of great use or moment, to the Sal-
" vation of Souls, or the Glory of God: We
" may lawfully dissemble or conceal our Opi-
" nion, though it be assaulted and opposed,
" nay 'tis our duty so to do; when by asserting it
" and contending about it, we are like to do far
" greater prejudice to Souls, and create great-
" er disturbance in the *Church* then is the good;
" which that Opinion, if embraced, could
" prejudice. Secondly, This Doctrine of *Me-*
isner gives the lye also to the *Fathers* who do ex-
pressly teach, that this Condescension may be u-
sed in things indifferent towards weak Brethren,
we must not dissemble, True, saith Chrysostom; In Rom 14. v.
but this is not dissimulation, but condescension, and 21. T. 3. p.
dispensation. This is not to overlook the things of 209.
Faith, saith Oecumenius, *but Honour them by preventing Blasphemies*. But Thirdly, that which is here pleaded for, is neither a denial, nor a dissembling of their Imposing power in *Superiors*, but only an abatement of the exercise thereof toward some weak *Dissenters*. Which may be done with the asserting of the Power, and a profession that they do suspend the exercise thereof, not through conviction that it may not lawfully be used, but out of pure Commiseration, and Bowels of Compassion towards their weak Brethren.

" Another Argument he draws from the
" Practice of the *Primitive Church*; Circumcisi-
" on being then but a thing indifferent: St. *Paul*
" according to the Rule of Charity and Christi-
" an liberty, did sometime practise it, but when
" false Brethren did fraudulently intrude to spy
" out, and betray the liberty of the Church, and
" attempted to impose it, as a matter of necessi-
" ty, St. *Paul* did absolutely reject it, and condemn
" it

"it. In like manner the Rites and Ceremo-
"nies used in our *Churches* are things indiffe-
"rent, neither commanded nor forbidden ei-
"ther by any Divine-law, or Prohibition; God
"leaving them as a middle sort of things, which
"the *Church* may either freely use, or not use
"at her pleasure; now seeing the *Dissenters*
"would put a necessary abstention and restraint
"upon us as to the use of these things, 'tis out of
"all question they would in effect betray our
"liberty; wherefore such as are faithful *As-*
"*sertors* of the *Christian liberty* ought not to
"yield to them in the least, that according to
"their Duty, the Truth and Privileges of the
"Gospel may be preserved inviolable from all
"Bondage and Dissimulation, such as do other-
"wise by a tame and cowardly Cession, do be-
"tray our liberty, give Scandal to the weak,
"and offer a manifest violence to Apostolical
"Practise. *Answ.* Besides the mistakes of this Argument already noted, *viz.* The calling that Christian liberty which is only Natural, and was as well a liberty before, as since Christ's time. Besides the manifest and fundamental Error of it in matter of Fact; for the *Dissenters* would put no restraint upon others as to the *Ceremonies* in contest, but only humbly crave a freedom, or indulgence to themselves, and would be thankful for it, and contented with it, μὴ ὡς κατ' ἀνάγκην, ἀλλὰ κατ' ἐπίτροπον, out of meer pitty and commiseration to their weakness. I say besides these things which fundamentally destroy this shadow of an Argument: First: The Argument it self pleads strongly, upon the Principles acknowledg'd in it, against the Impositions of *Superiors*, and even against all vows made by us concerning any thing indifferent, for both these things

do

do put *a neceſſary abſtention and reſtraint upon us, as to the uſe of theſe things*; if therefore by ſo doing they in effect *betray our Liberties*, Diſſenters ought not to yield to them in the leaſt, nor ſhould good Chriſtians by a Vow reſtrain themſelves from the free uſe of things indifferent. Secondly, The Argument is evidently contradictory, both to the Doctrine and Practiſe of St. *Paul*, mention'd in this and other places; for ſeeing the neceſſity here ſpoken of, is only the opinion which the *Diſſenters* have of the neceſſity of not Impoſing, or uſing of the preſent Ceremonies; and ſeeing their *weak Brethren*, of whom St. *Paul* diſcourſes, had a like opinion of the neceſſity of abſtaining from ſome Meats, and the obſerving of ſome days; both which in their own natures were indifferent, and yet St. *Paul* moſt plainly doth aſſert that *it was good* in matters of this nature, to abſtain out of reſpect to them who had this falſe opinion of the neceſſity of doing ſo, and that the contrary was *uncharitable*, and that his practiſe in theſe matters was ſutable to his *Precepts*, 'tis undeniable that to aſſert that ſuch a Ceſſion is Tame and Cowardly, betrays our *Chriſtian liberty*, gives Scandal to the weak, and offers violence to *Apoſtolical* practiſe, is not only falſe, but that it alſo doth make the Doctrine and practice of St. *Paul* obnoxious to all this Guilt. Thirdly, The foundation of this Similitude is a moſt Ignorant and groſs miſtake in St. *Paul*'s Practiſe, for St. *Paul* did not refuſe the Circumciſion of a *Jew*, though it was in it ſelf a thing indifferent, and urged by *Jewiſh Chriſtians* as a matter of neceſſity; as is apparent from his own declaration that he had done nothing contrary to *the People*, *or the Cuſtoms*

of his Fathers. 28. Acts 17. From his endeavouring to give satisfaction to the *Jewish Converts* who had heard that he Taught the *Jews* that were amongst the *Gentiles* that they were not obliged to Circumcise their Children. And Lastly, from the instance of St. *Timothy*, who being by the *Mother* side a *Jew*; He took and Circumcised because of the *Jews* which were in those places. 16. *Act.* 3. That is, not that he judged Circumcision necessary, but in compliance with the weakness of those *Jews* who thought so, and therefore would not have heard him Preach the Gospel, had not *Timothy* been Circumcised. But when false Brethren attempted to impose it upon the *Gentiles*, as a matter of necessity, then and then only was it that St. *Paul* did absolutely reject and condemn it. *For neither* Titus, ὢν Ἕλλην, *being a Gentile, was compel'd to be Circumcised, and that because of these false Brethren.* Now the Circumcision of *Gentile* Converts was no indifferent thing; All the *Apostles* in their Writings speak severely of it, and of that which St. *Paul* affirms to be the Consequent of Circumcision, *viz. The obligation of them to observe the Law of Moses*, St. *Peter* plainly tells the *Judaizing Christians* that they *Tempted God*, by their endeavour *to put this yoke upon their necks*; and clearly doth insinuate that this opinion was contrary to the Doctrine of their *Salvation by the Grace of the Lord Jesus Christ.* The *Councel* of *Jerusalem* unanimously declare this was a Doctrine which tended to the *Subversion of the Souls of Gentile Converts*, though they themselves did think it necessary for the *Jewish Christians* both *to be Circumcised*, and *to keep the Law.* St. *Pauls* Epistle to the *Galathians* is chiefly writ against this

2 Galat. 3.

15. Act. 10.

v. 11.

v. 24.

Act. 21. 20, 24.

this Doctrine: and he expresly doth declare Gal. 5. 23,
that Christ *became unprofitable* unto those *Gentiles*
who were *Circumcised*, and that they were *fal-*
len from Grace, and tells them that he therefore
would not yield unto the Circumcision of *Titus*,
who was a Greek, *that the truth of the Gospel* Chap. 2. 4, 5.
might continue with them, and that they might
not *be brought into bondage* by submitting to this
yoke. It was not therefore, as *Meisner*, and
many others do mistake, because that Circum-
cision was urged as necessary for *Christians* in
the General; that it was thus condemned by
the *Apostles*, for notwithstanding that Opi-
nion, they permitted the *Jewish Christians* to be
Circumcised; but purely because it was impo-
sed upon the *Greeks* or *Gentiles*, against the de-
claration of the *Holy Ghost*, and to the Subver-
sion of the Doctrine of their Justification by
Faith, and by the Grace of Christ, without the
works of the Law.

Lastly, He argues *ab incommodo*, viz. "That
"hereby the weak will be offended in their Pra-
"ctice of Conformity, and the Adversaries will
"be confirmed in their Errors. If they can ob-
"tain to have things abrogated, because they
"are pleased to load them with the reproach of
"*Superstition*, and sinfulness; they cannot wish
"a fairer occasion to traduce other Matters, and
"by this specious Argument of yielding in such
"cases among the weaker and worser sort of
"Men, to render them suspected in their Prin-
"ciples whom they had formerly treated with
"all Respect and Reverence as the *Ministers* of
"God; hereupon such as are not well con-
"firmed, will be apt to fall away, and others
"will be offended at their defection, and so
"the *Church* will not be edifyed but destroyed,

"and Truth not asserted, but weakned and "subverted.

Answ. That none of these things do, or can follow from an abatement of these Ceremonies, purely on the account of pitty and condescension to the weakness of our *Christian Brother*, I shall hereafter shew; at present suffice it to observe that the Objection plainly condemns the practice and advice of Blessed *Paul*, for might not the strong *Christian* have replied to his advice with *Meisner*, That *if we thus restrain our liberty in Matters of this Nature, they who now regularly use it, will be offended in the practice of it, and the Adversaries of this liberty will be confirmed in their Error; And if they can obtain to have us wave it, because these Jewish Christians, being weak, do look upon the practice of our liberty as Sinful and Idolatrous, they cannot wish a fairer occasion to traduce other Matters belonging to our Christian liberty; and by this specious Argument of yielding to the weak in such-like Cases, to render them suspected in their Principles, whom they had formerly treated with all Respect and Reverence, as the Apostles, and Ministers of God, and so the Church will not be edifyed but destroyed, the course of the Gospel not promoted, but hindred, and at last truth it self not asserted, but weakned and subverted.* And thus I have considered all the Arguments of this *Lutheran* against this Condescension, and begging the *Reader*'s pardon that I have so long insisted upon the refutation of such miserable trifles, I proceed.

CHAP.

CHAP. VI.

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CHAP. VI.

§. 1. IN order to this mutual Condeſcenſion of the contending Parties in this *Nation*, I humbly entreat them to conſider how ſmall and inconſiderable are the things which cauſe our Diſcords and Diviſions, when they are ſet in

in competition with the more weighty Duties, and concerns of Love, Peace, and the *Churches* Union and Edification, and the avoiding the offence and ſcandal of *Jew*, *Gentile*, and the *Church of God*: And haply we may by this Conſideration be convinced that we contend about ſuch things as may be laudably performed by *Inferiors* at the command of their *Superiors*, and may as laudably be left indifferent by our *Superiors* in proſecution of thoſe higher ends, and therefore are ſuch things as will not juſtifie our *Seperations*, Conteſts, and mutual Stiffneſs upon theſe accounts, to the Obſtruction and Prejudice of *Chriſtian* love, and of the Peace, Edification and Union of the *Church*, and to the Scandal of the *Chriſtian* Faith, and to the Hazard of the *Reform'd Religion*, and our *Civil* Peace. Theſe Duties are undoubtedly the weighty Matters of the Law, they are Moral and Eſſential Duties which will admit no Diſpenſation; ſo that in theſe things it concerns us μιᾷ ψυχῇ συναθλῶν, *to ſtrive together with one Soul*, ἐπαγωνιζόμενοι, *to contend earneſtly* for them. And, 1 Philip. 27. Jud. 3.

Firſt, Concerning Charity and Chriſtian love, the *Scripture* doth inform us that it is *the Royal Law of liberty*, 2 Jam. 10. 'tis *the fulfilling of the Law*, 13 Rom. 10. it is the *Great Commandment*, 22 Matt. 39. and *like* in weight and in importance to that Precept which Commands us *to love God with all our hearts*; it is *the end*, or the perfection of the Goſpel-Precepts, 1 *Tim.* 1. 5. it is more excellent than either *Faith*, or *Hope*, and is exceedingly to be prefer'd before thoſe Gifts which were moſt uſeful to the *Church* of *God*, 1 Cor. 13.

Secondly, Peace is declared to be one of the ſpecial Fruits and *Graces* of the *Spirit* of God.

5 *Gal.* 22. and an inſeparable Property of that *Wiſdom which is from above*, 3 Jam. 17. it is one of thoſe things in which *the Kingdom of God* chiefly *doth conſiſt*, and which is requiſite to ren-
3 Coloſſ. 15. der all our Service *acceptable to God*, 14 *Rom.* 17, 18. 'tis that which ought to *Rule* in *every Chriſtian's heart*; and that which he ſtands bound to *follow*, and perſue, as ever he expects to *ſee the face of God* in bliſs, 12 *Hebr.* 14. the glorious Goſpel which hath appeared to us is the *Goſpel of Peace*, 10 *Rom.* 15. and that which *calleth* us *to Peace*, 1 Cor. 7. 5. the Author of it is *the God of Peace*, the *Prince of Peace*, the preaching of the Goſpel is *preaching Peace by Jeſus Chriſt*, 10 *Act.* 36. the light it bringeth was deſigned *to guide our feet into the way of Peace*, 1 *Luk.* 79. the Precepts of this Goſpel do enjoyn us to *be at Peace among our ſelves*, 1 Theſſ. 5. 13. *to live*
2 Cor. 13. 11. *in Peace*, to *keep the Unity of the Spirit in the bond of Peace*, 4 Eph. 3. and *as much as in us lyeth, to*
12 Rom. 18. *live peaceably with all men*; and therefore to diſturb, without an abſolute Neceſſity, the *Churches* Peace, is to affront *the God of Peace*, to live in oppoſition, and contradiction to the deſign and Precepts of the Goſpel of our *Lord* and *Saviour*.

Thirdly, The Unity of *Chriſtians*, not as to Judgment but Affections, is that in which God's Glory, the Honor and Succeſs of our *Religion*, the Good and the Salvation of our *Brethren*, are more eſpecially concerned; for by our *Schiſms* & Diſcords, as I have ſhew'd already, we give advantage to the Enemies of *Chriſtian* Faith, we cauſe *the Name and Goſpel of our Lord to be Blaſphemed*, we *ſcandalize* the weak, we hinder the Edification of the *Church* of Chriſt, whil'ſt by our love and union we obtain an intereſt in the *God* of

love,

love, and in the promiſe of his Bleſſing on us, and his Preſence with us.

Fourthly, The Edification of the *Church* of God, is the Great work for which our *Saviour*, *aſcending up on high, gave Gifts to Men*, and conſtituted *Rulers* of the *Church*, 4 Eph. 12. and therefore he that hindereth this bleſſed work, thwarts the deſign of *Chriſt* in ſending of the *Holy Ghoſt*, and in eſtabliſhing the *Miniſterial* Function in the *Church*; The *Scripture* plainly doth enjoyn us to abſtain from exerciſing of our Chriſtian liberty, when it doth hinder the Edification of our *Brother*, and lets us know that what is *lawful*, muſt not be done when it doth not *edifie*, 1 *Cor.* 10. 23. that we muſt *follow after the things which make for Peace, and whereby we may edifie one the other, and not for meats and drinks*, i.e. for things indifferent, be moved to do any thing which thwarts the ends of Peace and of *Edification*, 14 *Rom.* 19, 20. That *every one of us* muſt *pleaſe his Neighbour for his Good to Edification*, 15 Rom. 2. that even Spiritual gifts muſt be reſtrained, or exerciſed as they tend moſt to *Edification*, 1 *Cor.* 14. 12, 26. And laſtly, that the Power which God gave to the *Apoſtles* either to bind, or loſe, eſtabliſh, or forbid, or order any Matters in the Church, was *for Edification, and not for Deſtruction*, 2 Cor. 10. 8. And,

Laſtly, If our *Saviour* hath denounced a heavy *woe to them by whom offences come*, if to *blaſpheme the Name, and Doctrine of our Lord*, as we by our Contentions do, be, as moſt certainly it is, a dreadful Sin, ſure all good *Chriſtians* ſhould be afraid to miniſter occaſions to ſuch Offence and Blaſphemy; ſure nothing but an abſolute neceſſity of ſinning, ſhould tempt them 18 Matt. 7.

to

to do that from whence these *Blasphemies* and Scandals do ensue.

Now what hath our *Dear Mother* pronounced of these things which she requires of the *Laity*, she truly doth acknowledge that they are things *indifferent*, and *alterable* at her pleasure, that she condemneth no other *Nation* for the want of them; whence it doth necessarily follow, that *Christ* and his *Apostles* left these things *indifferent*, & therefore their *Successors*, if they thought good, might do so too; that, Antecedently to that *Authority* which doth impose them, they do not commend us to God, or make our Service the more *acceptable* to him, than it may be without them.

In the esteem of *Moderate Dissenters*, they are *inexpedient*, and *burthensom*, but notwithstanding they are *tolerabiles ineptiæ*, things which for Peace sake, may be tolerated, they think they lay restraints upon their *liberty*, that they are *sinfully imposed*, that they are accidentally Evil by reason of some *Scandal* which they *minister* to the weak, but that they are absolutely and intrinsecally Evils, as is the violation of the Laws of *Peace*, and *Union*, *Edification*, *Charity*, or that they plainly and expreily are forbidden in the *Scriptures* to submit unto them, for these ends, few of them roundly will assert. And,

§. 2. Secondly, Let it be considered that *God* himself was not so much concerned for the *Ceremonial* part of his own worship, but that he would permit the Violation of what he had prescrib'd about it upon accounts of lesser moment than these are; that these *Ceremonials*, being not commanded for any goodness in themselves, might be omitted, when Matters of a higher moment

moment ſtood in Competition with them, as our *Lord* declares. For inſtance, the *Ceremony of Circumciſion* was omitted by the *Jews* during their Travels in the wilderneſs; for albeit God had expreſly ſaid *the uncircumciſed man-Child ſhall be cut off from my People, he hath broken my Covenant*; yet in their Travels in the wilderneſs their Children were not circumciſed; for *they did not circumciſe them by the way*, 5 Joſh. 7. becauſe this would have hindred the motion of the Camp, which both *Bonfrerius*, *Maſius*, and *Serarius*, do prove to be the true account of this neglect. The Command of God was to celebrate the *Paſſeover in the firſt Month, and the 14th day of the Month*; and yet if any Man was in a Journey, about his Temporal Concerns, God himſelf doth not require him to be at home upon that very day he had preſcribed; but doth allow him to keep the *Paſſeover in the 14th day of the ſecond Month*. And, notwithſtanding the Command for *reſting* on the *Sabbath* Day, our *Saviour* proves that it was lawful to do any work upon that day, which was a work of Mercy, or Neceſſity, and tended to the Preſervation either of Man, or Beaſt. Altho, when no Neceſſity did lye upon them, it was a prophanation of that Day to be employed in like works, this he makes good. 1. From the Example of King *David* in a like caſe, who, with his hungry Servants, ate of the *Shewbread*, which was according to the Command, 24 *Levit.* 9. to be eaten *only by Aaron and his Sons*. Secondly, From the end of the *Sabbath*, which being *made for man*, or for his *reſt*, that *reſt* was never to be turn'd to his Deſtruction, but rather to his Benefit: And Thirdly, Becauſe Acts of Charity and Mercy were to be prefer'd before *Ceremonials*; and

17 Gen. 14.

12 Exod. 18.

9 Numb. 10, 11.

12 Matt. 3, 4, 13.

2 Mark 27.

12 Matt. 7.

and therefore his Disciples were not to be condemned for violation of the *Ceremonial* Constitution of the *Sabbath*, when this was necessary for the Preservation of their Bodies, and the fitting them for the great work of propagating the *Gospel*. And albeit God, by his *Prophet*, had expressly said, *Take heed to your selves, and bear no burthen on the Sabbath Day*; yet Christ commands the impotent Man, who lay at the Pool of *Bethesda*, to *take up his bed, and walk*; not for his private Use and Benefit, which was the thing intended in that Prohibition, but as a Proclamation, and Publick Testimony of the Divine Mercy shew'd unto him, and to render the Miracle wrought upon him the more observed by the *Jews*, which was not to Prophane, but truly *Sanctifie* that Day, and answer the great end thereof, by publishing the Praises of the God of *Israel*. Moreover it is observed by Mr. *Selden*, That *in case of sickness, a Jew might eat such meats as were forbidden by the Law of Moses*, according to that *Rule* which God had taught them by *Hoseah* saying, *I will have mercy and not sacrifice*; which is the Rule our *Saviour* doth so oft recite to prove against the *Scribes* and *Pharisees*; that God would graciously dispence with *Ceremonials*, and allow of the omission of them, when that omission was necessary to the Performance of an higher Duty; declaring to them, that had they rightly understood this saying, they would have known, that so long as there is no contempt or contumacy in the neglect of *Rituals*, but the excuse of just Necessity, or the Consideration of a greater Good to weigh down the omission of these things, God will not reckon this omission as a Sin. And if these things were so under that dispen-

17 Jer. 21.

5 Joh. 8, 10.

De jure Natur. & Gent. l. 2. c. 10.

6 Hos. 6.

diſpenſation where God was ſo particular in his Preſcriptions, and rigorous in his Animadverſions upon the Violaters of his Law, then certainly under the *Goſpel*-diſpenſation, where the Divine Wiſdom hath expreſs'd far leſs concernment for theſe *Ceremonials*, Men may in proſecution of theſe more noble Ends of Love, Peace, Union, Edification, *&c.* be the leſs curious in this *Mint* and *Cummin*, and may obſerve theſe things if they be *Subjects*, or may abate, or lay aſide the Impoſition of them if they be *Superiors*, as they do find the doing, or omitting of them to be moſt conducing to the great ends now mention'd, and to the welfare of thoſe Souls for which Chriſt died. Now theſe Conſiderations do afford many ſtrong inducements unto Peace and Unity. For,

§. 3. First, If God was pleaſed to ſuffer his own Inſtitutions, in Matters *Ceremonial*, to be neglected, when that neglect was needful to promote ſome higher end; If to preſerve the life of Man or Beaſt, he would permit men to do that which otherwiſe would have been deem'd a breach of his own Inſtitution, and a Prophanation of his Day; I doubt not but he will permit us to do thoſe things which in their Natures may be inconvenient, when it is neceſſary to ſubmit unto them for the Promotion of the great Ends of Love, Peace, Unity, and the Advantage of poor Souls. And I moreover am enclined to think he will expect that others alſo ſhould diſpenſe with their own Inſtitutions for thoſe Ends. If our reſpect unto our Brother's Life and Health, will warrant our neglect of many outward Duties, then ſurely our reſpect unto the *Churches* Peace and Unity, and to the Good of Souls, may warrant the *not impoſing* of thoſe

those things which God hath left indifferent; and therefore never made it our Duty to Command, and it may also warrant our *Submission* to those things, when by *Authority* they are Commanded, which God hath never made it our Duty to omit. If God permitted even the *Seal* of his own *Covenant* to be omitted for a Season, for the convenience of his People's Travels, if he allow'd them to defer the Celebration of the *Passeover* for their own Temporal concerns, and to eat meats Prohibited, when that was needful for their health, or even to satisfie their hunger, would it not well become his *Ministers* to imitate the Mercy and Goodness of their God in suffering their *humane Institutions* to be violated, or laid aside, when that is needful to prevent the Ruine of so many Souls, and all the Mischiefs which the *Church* doth suffer by our Contests about them? If in these cases *God will have mercy, and not sacrifice*; If he prefers Mercy and Charity before those Observations which he himself commanded, why should not his *Ambassadors* do so? And if our *Saviour* answered with indignation unto the *Ruler* of the *Synagogue*, (who would not suffer him to violate the rest prescribed, at least by the *Superiors* of the *Jewish Church*, to be observed on the *Sabbath*, when that was needful for healing the Distempers of
13 Luke 15. Mens Bodies) *thou Hypocrite.* I wish he may have no cause of indignation against them who will not suffer their own *Ceremonies* to be laid aside, when that is needful to Cure the Distempers of so many Souls, and to all these great Ends now mentioned. If our Lord argued well that the *Sabbatick rest was made for man*, & therefore was not to be turn'd to his Destruction; is not the Argument as strong, *viz.* That all our

humane

humane Inſtitutions were at firſt impoſed for the Good, or the Edification of Men, and therefore are not to be retain'd, or urged upon them to the Ruine of their Souls. Theſe things conſidered, I conclude with the Ingenious Author of the *Compaſſionate Enquiry*, "That it will be "no hypocritical tergiverſation, no wrong ei- P. 135. "ther to our Religion, or our Conſciences, if "when the caſe ſhall ſo require, we change any "phraſe of Speech, how fit ſoever in our ap- "prehenſion, for one leſs fit, but more accep- "table and current, or any Rite or Ceremony "that we have a great Kindneſs for, for one "that is more grateful unto others, and that, "according to the ſaying of the Lord *Bacon*, we "may take counſel of the Elder times what is "beſt, but of the preſent times for what is fit- "teſt; and in a word, that we part with all that "which is no Eſſential part of our Religion, for "Charity which is ſo.

Secondly, If theſe be Duties of an higher Nature than any outward *Circumſtance* of worſhip, then is it not ſo much our Duty to endeavour that God's worſhip ſhould be performed with or without ſuch *Rites*, and *Circumſtances*, as that theſe higher Duties ſhould be practiſed, or to contend on either ſide for ſuch or ſuch a Circumſtance, with loſs or hazard of theſe more weighty Matters; for every leſſer Duty doth ceaſe to be a Duty when it doth hinder the performance of a greater; If therefore in theſe Moral Duties conſiſts the life and ſubſtance of *Religion*, and the Eſſentials of true Piety, whereas the Matters we contend about, relate not to the being of Religion; but only as ſome think, if done, to the more *Uniform*, *Decent*, and *Reverent*, as others, if omitted, to the *purer* exer-

ciſe

cise of some Religious Duties, certain it is we ought not so to contend on either side for these external Circumstances, as to impair that Charity and Peace, that Unity and Edification wherein the Substance of *Religion*, and the welfare of the *Church* consists; for sure the Preservation of what is most Essential both to the welfare of the *Church*, and to the interests of Piety, is more to be regarded, than the retaining or omitting what is but circumstantial to them.

Thirdly, I have already shewed how much God's Glory, the Honor and Success of *Christian* Faith, the Good and the Salvation of Mankind, the welfare of the State, and of the *Protestant Religion* depend on the Performance of these Duties of Love, Peace, Unity; whereas no man can rationally say God's Glory is so much concerned in the Administration of his worship rather in some other way, than in that mode which now obtaineth in the *Church* of *England*, without those little Alterations of it in the *Rites* or *Phrases* scrupled, which the more *Moderate Dissentor* pleads for, or that God's Glory would suffer much by our consenting to those alterations; and therefore it will follow, that we ought not to plead, or to contend for, or against these things so far as to be guilty of promoting, or continuing those Schisms and Disaffections which are so opposite unto God's Glory, and the Success of *Christian Faith*, or of the hindrance of that Love, Peace, and Unity by which God is so highly *Glorified*. *Above all things*, saith the *Apostle*, *have fervent Charity among your selves*; and if above all things, then surely above *Circumstances* relating to the better administration of some acts of outward worship. I have already shew'd that Peace and Order, the

1 Pet. 4. 8.

Unity

Unity and the Edification, the ſtrength and beauty of *Chriſt's Church*, the Glory of God, and the welfare of Precious and Immortal Souls are much endamaged by our unhappy differences about leſſer Matters, that *Atheiſme*, and *Scepticiſme* is promoted, the *Jews* and *Heathens* ſcandalized, the *Proteſtant Religion*, and even the ſtrength and quiet of this Kingdom is endangered by them; and I deſire any man to ask his Conſcience, if by his joyning with us in our Publick Ordinances, and the participation of the Holy Sacraments ſuch miſchiefs would enſue; nor can I ſee how by omitting to impoſe indifferent Matters as the Conditions of Communion, we can have cauſe to dread ſuch fatal Evils: And if theſe things be ſo, it ſeems to be the Duty of *Inferiors* to comply rather with the Commands of their *Superiors*, tho they conceive them burthenſom and inconvenient, than to adminiſter occaſion to all thoſe dreadful Evils both to *Church* and *State*, of which we have ſo ſad experience; And it doth alſo ſeem to my poor judgment to be praiſe-worthy in *Superiors* ſhould they ſo far comply with the peeviſhneſs and ſtiffneſs, the weakneſs and infirmities of their *Inferiors*, as not to give them any occaſion of doing ſo much miſchief to themſelves and others, and to the *Church* of God, by the impoſing of thoſe things which do but very little Good; for 'tis a thouſand pities that things which do but little Good, ſhould do ſo much, and ſo great Miſchief.

Secondly, In order to this happy end, let us conſider the Example of our God and *Saviour*, which we ſtand bound to imitate. And, §. 4.

Firſt, Our heavenly *Father*, as he in *Scripture* is ſtyled *the God of love*, and even *love* it ſelf; ſo

did he shew his love unto us most transcendently, by *sending of his Son into the world, that we might live through him*; all this our *Gracious God* did freely, no obligation being laid upon him so to do; yea, this he did for most unworthy and provoking Sinners, such as were *Enemies to God by wicked works*; why then should they who are commanded to be *followers of God as dear Children, and walk in love*, refuse to part with some unnecessary *Ceremonies*, and to refrain the exercise of their imposing Power in things indifferent for the preserving of those Souls from a destructive *Schism*, for whom God freely yielded up his *Son* unto the Death; though they be never so unworthy of this Condescension and Kindness towards them?

1 Joh. 4. 9.

5 Eph. 1, 2.

If Secondly, he is so merciful to *weak* and *erring Persons* as not to Judge, Condemn, or to Exclude them from his favour for any Errors of their Judgments which are consistent with true love to him, and which they did not wilfully embrace, nor do persist in against Convictions of their Consciences; but will, upon a general Repentance for their unknown Sins, receive them to his favour, though they live and dye under such Errors and Mistakes, if Charity doth teach us thus to hope, saith the most Learned Bishop *Sanderson*, of our *Forefathers*, who lived and died in the performance of *Idolatrous* acts of worship; why then should we who are commanded to *be merciful as our Heavenly Father is merciful, to put on bowels of Compassion as the Elect of God*, reject them from Communion whom God will receive? why should we not forbear to censure and condemn them whom he will absolve? why should not we, upon their general Profession and Promise of Obedience in all those things

Serm. 6. ad Pop. Part 1. P. 335. 356.

6 Luk. 36.

3 Colos. 12.

things in which they with good Conſcience can obey, pardon ſuch Errors and Miſtakes in our *Diſſenting Brethren* which God will pardon on the account of their ſincere Obedience in other Matters.

If God will bear a *Fatherly* affection to us under all our infirmities of Mind and Body; if *as a Father pittieth his Children, ſo the Lord pitieth thoſe that ſerve him,* If he is ſtyled *the Father of Mercies,* 2 Cor. 1. 3. *God who is rich in Mercy.* 2 Eph. 4. A God *of tender Mercy.* 1 Luk. 77. a God *very pitiful and of tender Mercy,* 5 Jam. 11. becauſe he is moſt ready to help us under all our Miſeries, and work deliverance from them, will it not well become our *Spiritual* or *Civil Fathers* to imitate this Mercy to thoſe miſerable Creatures who are excluded from the ordinary means of Grace, and are involved in that *Schiſm* which in their Judgment is a damning Sin, and to be ready to help them, and to procure their deliverance from ſo great Miſery, by the abatement of their unneceſſary *Impoſitions?* It is this God of Mercy who himſelf goes into the Mountains to ſave, and to bring home the ſtrayed Sheep, who doth require us to reduce the *ſtraying Ox,* who provided an *Aſylum* for him who ignorantly committed Murther, who remitted the Sin of *Abimelek* becauſe he did it ignorantly, and who had Mercy upon *Paul* for the ſame reaſon, altho *he perſecuted the Church of Chriſt*; ſhould not we therefore imitate his care in the reducing of our ſtray n; Sheep? Should we not be as much concerned to reduce our ſtraying Neighbour as his *Aſs?* Should we not find out ſome *Aſylum* for them? Should not their ignorance plead as effectually with us for Mercy as it doth with God?

103 Pſal. 13.
18 Matt. 12.
22 Deut. 1.
35 Numb. 25.
20 Gen. 6.
1 Tim. 1. 16.

Should not we labour to procure a title to that Bleſſing which our Lord pronounceth on *the Merciful*, an intereſt in that Mercy they ſhall find? and muſt not this be done by doing Mercy; that is, ſaith Dr. *Taylor*, by pitying the Miſeries of all Perſons, by having a fellow-feeling of their Calamities, by Relieving them as much as in us lyes, by reſcuing them in Spiritual dangers, by being inſtrumental to their Converſion, Reſtitution, and Salvation? And are they merciful in all theſe inſtances, who, when they have it in their Power to reſcue the *Schiſmatick* from his Spiritual Danger, and to be inſtrumental to his Preſervation from it, and do confeſs they may, yet will not do it? If as St. *John* concludes, he loveth not his Brother in truth, but in word only, *who hath this world's Good things, and ſees his Brother want, and yet ſhuts up his bowels of Compaſſion from him, and only ſaith, be thou warm or cloathed*; I fear he is not merciful in truth, but in word only, who having Power in his hands, yet will not exerciſe it to the preſerving of his Brother from *Schiſm*, by the abatement of thoſe unneceſſary Impoſitions which do cauſe him to be ſo; but only ſaith unto him, *be thou no Schiſmatick*. Laſtly, doth not the *Parable* which repreſents our Gracious God reverſing of that pardon he had given to the man who owed *Ten thouſand Talents*, upon his refuſal to forgive *One hundred Pence*, ſeem to reflect on them who will not pardon in their fellow-Servants the Tranſgreſſion of their *humane Inſtitutions* out of ignorance, when God hath pardoned them their great and wilful Violations of his Divine and Holy Laws.

Grand Exempl. p. 286, 287.

1 Joh. 3. 17.

2 Jam. 16.

18 Matt.

§. 5. Thirdly, This may be further urged from one great purpoſe of our *Saviour's* Advent, and the

the effusion of his precious Blood; for this he did, saith the *Apostle* Paul, *to make both Jew and Gentile one*, 2 Eph. 14. The means he used to effect this Peace and Unity, was saith the same Apostle, *the breaking down of the middle wall of Partition* which was between them, *v.* 14. and the *abolishing the Law of Commandments contained in Ordinances*, v. 15. That is, saith Dr. *Hammond*, *the Removing all Discrimination of Ceremonies, and taking away the obligation of the Mosaick Rites*, and this he did διὰ τὸ ἀδύνατον καὶ ἀνωφελὲς, *for the weakness and the unprofitableness of them*, 7 Hebr. 18. which weakness consisted in this, that they were *carnal Commandments*, and *could not make the Observers of them perfect as concerning the Conscience*, and had no real goodness in them beyond what they received from the Institution. And therefore *Paul* chides the *Galathians* for *returning to those weak and beggarly Elements*. Now if Christ shed his precious Blood to make both *Jew* and *Gentile* one, should not his Servants be so far concerned to make them and their *Brethren* one, as to omit that Imposition of unnecessary things which is unto them a Partition-wall? If in pursuance of this end our *Lord* removed that discrimination of *Ceremonies* which had its rise from *divine Institution*, and was necessary for those times, should not they, in persuance of the same Good end, remove their *Ceremonies* which are of *humane Institution*, and are confessedly unnecessary? If these *Mosaick Rites* were by our Lord removed for *the weakness and the unprofitableness of them*, why should not others be removed for the mischief of them? If they are therefore styled *weak* and *unprofitable* because they had no real Goodness in them, and were unable and ineffectual to procure that Good which was designed by them,

7 Hebr. 16. 9-10.

4 Gal. 9.

that is, *the Expiation of Sin*, why must not those be so esteemed, which are not only ineffectual to produce that effect, but also to procure that *Unity* and *Uniformity* for which they were designed? If they were therefore styled *carnal Ordinances*, and *weak* and *beggarly Elements*, and the *Galathians* were rebuked because they partly did return unto them, I wish our humane and unnecessary Ceremonies, imposed as the Conditions of Communion, may not deserve these Names?

§. 6.

Fourthly, Another Motive to this Condescension will arise from the deportment of our *Lord* and his *Disciples* in Propagation of the Gospel, or in Revealing of the Truth unto their Hearers. In which case, they, in their great Wisdom, did forbear to reveal things very useful in themselves, and needful to be known, when they perceived that their Hearers, being weak, could hardly bear them, or through the prejudices of their Education would be apt to stumble at them, so far were they from laying a Necessity upon such Persons to assent or consent to them as the Truths of God, or to exclude such from the means of Grace by reason of those weaknesses. *I have yet many things to say unto you*, saith our *Lord* to his *Disciples*, *but you cannot bear them now*. "He would have taught them, "saith *Origen*, the Spiritual sense of the *Mo-* "*saick Rites*; but that he saw it very difficult "to root out of their minds those Opinions "which they had received from their Educa- "tion, and *that help is indeed unseasonably offer'd which men will not take, and which would have destroyed that Opinion which they had of Christ, as of the living God, and Saviour of the World.* The things which Christ refers to, say most *Commentators* on the place, were, the Non-Obligation of the Law of *Moses*, the changing of the

16 Joh. 12.

Contr. Celsum, l. 2. p. 58.

the *Sabbath*, the Call'ng of the *Gentiles*, and the like; which were things very useful and needful to be known, as tending to the free Propagation of the *Gospel*, and to their freedom from *the yoke of bondage*; but yet our *Saviour* would not reveal these things διὰ τὴν ἀσθενειαν τῶν ἀκουομένων, καὶ τὴν τῶν Ἰουδαίων ἀγνωμοσύνην, *for the weakness of the Hearers, and the ignorance of the* Jews, saith *Theophylact*; such also was the practice of St. *Paul* in reference to his *Corinthians*, *I have fed you*, saith he, *with milk, and not with strong meat, for hitherto you could not bear it*, 1 Cor. 3. 2. that is, *I accomodated my Doctrine to the weakness of their hearing*, saith *Theodoret*, *which weakness needed my Condescension*, saith *Theophylact*; The meaning is, that he instructed them in the prime Doctrines of *Christianity*, Repentance, Faith in God, the Resurrection of the Dead, and a future Judgment, but did not proceed to teach them the profounder Mysteries of *Christianity*; because their understanding was not able to receive them, or else their minds were prejudiced against them. And speaking to the *Hebrews*, he saith, *you have need of milk, and not of strong meat*; of which he gives this reason, *v.* 13. *because* they were *Children*, and therefore would be hurt, not fed with more solid food, and so must not be burthen'd with those higher Doctrines which are proper only for those who have so exercised their faculties as to be able to discern betwixt good and bad, true and false Doctrines; where the *Fathers* generally declare, That by *Milk* the *Apostle* means *the Doctrine of Christ's Humanity*; by *strong Meat*, that of his *Divinity*; which, say they, *the Apostle durst not teach them yet, by reason of their weakness*. Our Modern *Commentators* upon these places do ob-

5 Hebr. 12, 13.

ſerve, That *it is the Office of a Prudent Teacher to accommodate himſelf in teaching to the Strength, and the Capacity of his Hearers, and to reſerve, or to with-hold ſome uſeful Doctrines from them, till their Judgments come to more Maturity.* Now to apply theſe things.

If *Chriſtian* Prudence, and the Example of our *Lord* and his *Apoſtles*, will inſtruct us not to require our *Hearers* to believe, and ſo not to inſtruct them in ſome things, which are both very uſeful and needful in themſelves, when through their weakneſs, and their Prejudices they are like to ſtumble at them, then ſurely the ſame Prudence and Example ſhould inſtruct us to forbear impoſing of ſome Practiſes, though uſeful in themſelves, at which our Flocks, by reaſon of their prejudice and weakneſs, will be apt to ſtumble, and to take offence: If they refuſed to burthen the underſtandings of their *Hearers* with the higher Doctrines of *Chriſtianity*; becauſe they had not *Senſes exerciſed to diſcern betwixt good and bad*, true and falſe Doctrines, why ſhould we burthen the Conſciences of our *weak Brethren* with our *Ceremonies*, who neither have their Senſes exerciſed to diſcern betwixt Innocent and Superſtitious, or between Lawful and Unlawful Ceremonies? If *Chriſt* and his *Diſciples* would have this regard unto the prejudice and weakneſs of their *Hearers* in reference to their Teaching of the Truths of God, why ſhould not others have a like regard toward their *Hearers* in reference to the *Impoſition* of their own *humane Inſtitutions?* If it were wiſdom in them thus to accommodate themſelves unto the weakneſs of their *Hearers*, may it not well be deemed ſo in us in Matters of inferiour Nature? And if their weakneſs wanted, and ſo required ſuch con-

condeſcenſion, why may not that of our *Diſſentors* do ſo too? and why ſhould we not only offer to them, but *impoſe* upon them theſe *Ceremonial* helps, which we well know they will not take, and which will overthrow their Faith, and their Communion with the *Church*? If upon theſe accounts the *Apoſtles* did conceal even that great and neceſſary Doctrine of our *Lord's Divinity*, why ſhould not others wave the inſiſting on their Power of impoſing on the ſame account?

Fifthly, We may be moved to this Condeſcenſion from the Conſideration of that great *Rule* of *Equity*, which calls upon us, To do to others, as we would be dealt with; of which one truely ſaith, "That the practice of it ac- "cording to its juſt extent, would prove an "happy inſtrument of the beſt and pureſt Re- "formation that ever yet the world was ac- "quainted with, and one of the likelieſt Ex- "pedients I can think upon for the healing of "the ſad breaches and Diviſions now among "us; did we all walk according to this Rule, "wherein we profeſs to be agreed, we ſhould "ſooner come to agree in thoſe things wherein "we as yet differ. For would we be contented, if we were *Inferiors* to be Puniſhed, Impriſoned, and Baniſhed for Opinions which we cannot help; or ſhut out from the means of Grace for ſuch Opinions? or ſhould we not be glad that others would bear with us in ſome leſſer Matters, in which we, by our Judgments, are conſtrain'd to differ from them? and would not paſs upon us the ſevereſt cenſures, becauſe we are conſtrained thus to differ? Should we not urge them for the ſake of Charity, of Peace, and Unity, to condeſcend unto our weakneſs in theſe indiffe-

§. 7.

Mr. *Camfield* Comprehenſive Rule. *Preface.*

indifferent things? and not to rend the *Church* asunder, or be occasions of *Schism* and Division in the *Church* by too much stiffness in these Matters? is not this the continual Plea of both contending Parties? Again, we would not be made useless in our *Ministry*, or undone in our Estates for such a difference in Opinion from our fellow *Brethren*; by which we do not any way disturb the Publick Peace, nor cross the Soveraign ends of our *Religion*, we should be apt to be offended at such seeming Severities, should they be exercised upon us by *Superiors*. And then this *Rule* of everlasting Reason must oblige us to the same Condescension to the infirmities of others, the same forbearance of their weakness, and Conscience cannot choose but say unto us, *Quod damnaturus sis in aliis, in te non admiseris*, That which you would condemn in others, admit not in your self, ἃ πάσχοντες ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε, do not you that to others, which when you suffer from them, you are Angry. Especially if we consider that our Lord hath told us, That *with what measure we mete, it shall be measured to us again*; So that if we be forward to condemn, and to exclude men from Communion with the *Church Militant*, and from Salvation for things of little moment, in which they erre, not out of wilfulness, but ignorance, and which through prejudice, or through the seeming conflict of Reason on both sides, they cannot rectifie, we may have cause to fear that God should deal with us, at the last Day, according to these measures which we mete to others: And because, *when we saw the Anguish of our Brother's Soul when he besought us* to mitigate these things in order to his sweet Communion with us, we would not hear

7 Matt. 2.

hear, *we* may be *verily Guilty concerning our Brother.*

Beſides this Rule, if duly weighed, would mightily conduce unto the Satisfaction of *Diſſenters* in many of their Scruples, and let them ſee that in thoſe Matters, which are not apparently forbidden by the clear Word of God, they ought to yield Obedience to the Commands of their *Superiors*; for do not they expect Obedience from their Children in like caſes?

If, as the Author of the *Friendly Debate* doth put the caſe, you had commanded your *Children* and *Servants* to come at Ten of the Clock into your Parlor, to Family Devotions, requiring them to come dreſſed, and to kneel at their Devotions, would you permit them to refuſe to come at the time, and to the place appointed; becauſe all times and places are indifferent to God? or in the Garb appointed; becauſe God regards not habits, or to refuſe to kneel, becauſe they may Pray ſtanding? would you not eſteem them Contemners of your lawful *Authority*, and needleſly and ſinfully ſcrupulous in thoſe Matters? And muſt you not by the ſame Rule be guilty of contemning the lawful Authority of your *Civil*, and *Spiritual Fathers*, and of the *Maſters* of *Chriſt's* Family, by your refuſal to ſubmit unto their Conſtitutions, in Matters of like Nature? upon the like accounts?

Sixthly, This Moderation and Condeſcenſion towards *Diſſenters*, is that which Charity, and that Command of Chriſt, *to love our Neighbour as our ſelves*, doth chiefly call for, as will abundantly appear, if we conſider the import of this Precept, and the true Fruits and Properties of Charity, as they are excellently §. 8.

lently discourſed of by the moſt Learned and Pious Dr. *Barrow*, in his admirable Sermons on that Subject. And,

Firſt, The Precept which enjoins us to love our Neighbour as our ſelves moſt plainly doth require this Condeſcenſion to weak Brethren;

Serm. 3. p. 86. For, ſaith he, "do we not, eſpecially if we "rightly underſtand our ſelves, deſire the "Health and Happineſs of our Souls; if we be "ſober and wiſe, doth not our Spiritual profi- "ciency and improvement in Virtue, yield "joyous ſatisfaction to us, are we not much "comforted in apprehending our ſelves to pro- "ceed in a hopeful way toward Everlaſting

p. 87. "Happineſs? Do not our Diſeaſes and Pains "ſorely afflict us, do we not pity and bemoan "our ſelves in any Want, Calamity, or Di- "ſtreſs; can we, eſpecially if we are our ſelves, "without grievous diſpleaſure apprehend our "ſelves enſlaved to Sin and Satan, deſtitute of "God's favour, expoſed to endleſs Miſery? do "we not effectually provide for the weal of our "Soul, and ſupply of our Spiritual Neceſſities, "labouring to reſcue our ſelves from Ignorance "and Error, from the Tyranny of Sin, from "the torture of a bad Conſcience, from the

p. 88. "danger of Hell? Do we love to vex our ſelves, "or croſs our own humour, do we not rather "ſeek by all means to pleaſe and gratifie our "ſelves? Are we eaſily angry with our ſelves, "do we retain implacable Grudges againſt our "ſelves? are we not rather very meek and pa- "tient toward our ſelves, mildly comporting "with our own great weakneſſes, our trouble- "ſome humours, our Impertinencies and Fol- "lies; thus therefore Charity muſt bind us to "behave our ſelves towards our Chriſtian Bro-

"ther,

"ther, be we *Superiors* or *Inferiors*. Now do they act agreeably unto this Rule of Charity who will not do what, by their own Confeſſion, lawfully they may for the Salvation of their *Brother's Soul?* or who will not remit what God hath not required them to impoſe, when this remiſſion would apparently conduce unto that end? do they deſire the health, the happineſs, and the Spiritual advantage of their *Brother's Soul*, or, provide as much as in them lyes, for the weal of it? are they afflicted to ſee their Brother miſerably enſlaved to Sin, deſtitute of God's favour, expoſed, as in the Judgment of *Conformiſts* our *Diſſenters* are, to everlaſting Miſery; who for preſerving them from ſo great Miſery, and for promoting their Eternal Happineſs, will not abate of their unneceſſary Impoſitions? Can they joy in the ſpiritual proficiency of Souls, or be ready to ſupply their Spiritual Neceſſities, who rather will that many *Myriads* ſhould be excluded from the means of Grace, than that one of their *Ceremonies* ſhould be left indifferent, or that a few Expreſſions in their *Lyturgy* ſhould be changed? do they ſeek to pleaſe their Neighbour in all things? or do they mildly comport with his weakneſſes, who ſeeing the vexation and irreparable damage which he ſuffers by them, do ſtill reſolve to lay theſe Snares and Gall-Traps in their way? In a word, do we ceaſe to love our ſelves when we differ in Judgment from our former ſelves? do we not think our ſelves obliged to worſhip God according as our Judgments tell us he is to be worſhipped? are we not liable to the like defects in Judgment, and equally obnoxious to Errors in our apprehenſions with our *Brother?* and would we be undone in our Eſtates, or debarred

red Communion with others in the means of Grace, or Baniſh'd from our *Native Countries* on the account of Errors which we cannot help, and which give no Diſturbance to the Government? if then we *love our Neighbour as our ſelves*; I fear we cannot thus deport our ſelves towards him upon theſe accounts.

§. 9. Secondly, The Properties of love do alſo powerfully engage us to this Moderation and Condeſcenſion towards *Diſſenting Brethren*; For,

Firſt, "If the love of our Neighbor doth im-
Serm. 5th. P. 143, 144. "ply a ſincere and earneſt deſire of his welfare, "if it engageth us to tender his Health, his "Safety, his Quiet, his Reputation, his Wealth "in all Reſpects; but eſpecially with peculiar "Ardency to deſire the Happineſs and final "welfare of his Soul; How can they be ſuppoſed to comply with this unqueſtionable Fruit of love, who will not do what they confeſs they may, for the accompliſhment of all theſe Charitable ends?

P. 148. Secondly, "If the love of our Neighbour "doth imply condolency, and Commiſeration "of the Evils befalling him, to be weak when
P. 150. "others are ſo, and burn with fervent Compaſ-"ſion when they are offended, if it move in us
P. 151. "the greateſt pity when we ſee men endamage "their ſpiritual Eſtate, endanger the loſs of "their Souls, and run into Eternal Ruine by
P. 152. "diſtemper of Mind, if it cannot but touch the "heart of a charitable Man, and ſtir his Bowels "with Compaſſionate Anguiſh to ſee his Bro-"ther lye groveling in Sin, weltring in Guilt, "nearly obnoxious to eternal Danger. Can they be deemed thus tender-hearted, or Men who have put on thoſe Bowels of Compaſſion,

who

who will not abate the Impoſition of a thing indifferent, unneceſſary, and which doth nothing contribute to the Promotion of God's Glory, to reſcue them from this deplorable condition? Our *Lord's* Compaſſion to the People of the *Jews* was not ſo inſignificant and fruitleſs, it moved him to *heal their ſick*, 14 Matt. 14. to *feed the hungry*, and *the faint*, 15 Matt. 32. to *Give ſight to the blind*, 20 Matt. 34. to *Cleanſe the Leper*, 1 Mark 41. to *raiſe the Widows Son*, 7 Luk. 13. And therefore they ſcarcely can pretend to true Compaſſion; who, when they may will not thus imitate their Lord's Compaſſion by the Relief, and the Exemption of their *Brother* from thoſe Calamities which render him the object of their Pity.

Thirdly, "If Charity diſpoſe us to pleaſe our "Neighbour, not only by in-offenſive, but by "obliging demeanor, by a ready complaiſance "and complyance with his faſhion, with his hu- "mour, with his deſire in Matters lawful; if this be the Charity St. *Paul* preſcribes, That *every one pleaſe his Neighbour for his Good, and which he practiſed, pleaſing all men in all things*, and making himſelf *a Servant unto all, that he might gain the more*; 'tis hard to ſee how they comply with this deſign of Charity, who will not be perſwaded to comply with the deſires of their *Brethren* in Matters lawful in themſelves, and very inconſiderable in their uſe, to gain, or do the greateſt good unto their Neighbour, and who will not (in complyance with St. *Paul's* Command, χαείζεσθαι ἀλλήλοις) *indulge or gratifie their Brother* in theſe ſmaller Matters, but rather chooſe by *ſcandalizing*, to deſtroy that *Soul for which Chriſt died.*

P. 158. 15 Rom. 2. P. 159. 4 Eph. 32. 3 Col. 13.

Fourthly,

P. 160. Fourthly, "If love of our Neighbour doth "imply readineſs upon all occaſions to do him "good, to promote and advance his benefit in "all Kinds; if it will not be ſatisfied with faint "deſires, and ſluggiſh wiſhes, but will be up "and doing what it can for its Neighbour; if "it will prompt a Man, and puſh him forward "to undertake, or undergo any thing, to en- "dure Pains, to encounter Dangers, to ſur- "mount Difficulties for the good of its Object; "if it will cauſe us to afford our Neighbour all "kinds of Aſſiſtances and Relief according to "his need, and our own ability, eſpecially in
P. 163. "the concerns of his Soul; if it will incline us
8 Ezek. 16. "to *undo the heavy burthens, to let the oppreſſed* "*go free, and to break every yoke*, and by all
5 Jam. 20. "*lawful* ways *to convert him from the Error of* "*his way, and to ſave a Soul from death.* If theſe be the effects of love, I fear men may be tempted to ſuſpect them wanting in this Grace, who when they have occaſion, will not promote their Neighbour's good in any kind, who will not undo one *heavy burthen*, or *break a galling yoke* to ſave a *Myriad* of Souls from Death, or to Convert them *from the Errors of their way*, and by ſo doing, cauſe *the bleſſing of them that are ready to periſh to come upon them*; who laſtly, will not be puſh'd forward by the Scandal which Religion ſuffers by our ſad Diviſions, the hazard of the *Church* and State, and of innumerable Souls, to do what in them lyes for the removal of theſe Miſchiefs.

P. 165. Fifthly, "If Charity will make a Man deny "himſelf, neglect his own Intereſt, deſpiſe all "ſelfiſh Regards for the benefit of his Neigh- "bour his liberty, and become *Servant to all*
1 Cor. 9. 19. 10. 22. "*that he may gain the more his pleaſure*, becom-
"ing

"ing *all things to all men, that by all means he might ſave ſome*; his Profit, that *he may profit many that they may be ſaved*; his Life, being willing to *impart unto them not the Goſpel of God* "*only*; *but his own Soul, becauſe they are dear un-* "*to him.* Muſt it not much more make Men to deny their Power in a thing indifferent, for theſe great ends? or can we eaſily conceive that they would part with their own lives in Proſecution of their *Brother's* good; who for that end will not abate a needleſs Ceremony? v. 24. 1 Theſſ. 2. 8.

Sixthly, "If Charity be Condeſcenſive, and "willing to perform the meaneſt Offices "needful and uſeful for the good of its Friend, "If it will encline *Superiors* to look upon their "*Inferiors*, their Subjects, not as *Beaſts* or as "*Slaves*, but as Men, as *Brethren*, as thoſe *who* "*have obtained the like precious Faith*, as *Heirs* "*of the ſame precious Promiſes*, and glorious "hopes, as their equals in the beſt things, and "in God's ſight; if it will diſpoſe Men of "*Rank* in their Behaviour to be Condeſcenſive, "lowly, meek, courteous, obliging, and help-"ful to thoſe who in humane eye, or worldly "ſtate, are moſt below them; ſurely it muſt oblige them to exerciſe this Condeſcenſion in Matters of this trivial Nature, and not without neceſſity to miniſter to their deſtruction who are *Chriſtian Brethren*; as knowing *God* cannot take it kindly at their hands that they whom he ſo highly values, ſhould by them be ſo deſpiſed. P. 169. P. 171. P. 172.

Seventhly, "If *love worketh no evil to our* "*Neighbour*, if it engage us *to forbear one ano-* "*ther in love*; I fear it argues a defect in Charity, even accidentally to miniſter unto his greateſt Evil, when we may lawfully avoid it, P. 176, 177.

and not in Matters of so small a Nature as are things indifferent to bear with his difference in Judgment, and in Practice from us.

Eighthly, "If Charity is candid in Opinion,
P. 179. "and mild in Censure, about our Neighbour "and his Actions, if it doth not λογίζεται κακὰ, "*impute Evil, or put it to any man's account* be- "yond absolute Necessity; if it *hopeth and be-* "*lieveth all things*, for the best in favour to its "Neighbour concerning his Intentions and A- "ctions liable to Doubts; if it dispose us ra- "ther to extenuate and excuse, than aggravate "his faults, and to admit of any Plea, Apology "for, or Diminution of them; Then may their Charity be suspected who are so apt to judge their Brethren do act, not out of weak- ness, but out of wilfulness and perverseness, that they dissent not out of real Conscience, but Design; and therefore pass upon them the severest censures, even unto *Excommunication.*

Ninthly, "If love obligeth us to have a "complacency in our *Brother*'s welfare, and a "sympathy in his Adversities, as if they were our own; why should it not oblige us to do all which we profess we can do to promote his welfare, and to deliver him from these Adversities?

P. 181. Tenthly, "If it be an act of Charity to ab- "stain from offending, or scandalizing our "Brethren, by doing any thing which either "may occasion him to commit Sin, or disaffect "him to Religion, or discourage him in the "practice of Duty, or which any wise may "discompose, vex, or grieve him, (the Apostle "having said, That *if thy Brother be grieved with*
14 Rom. 15. "*thy meat now walkest thou not charitably*) then certainly

certainly it must be so to abstain from the imposing these unnecessary Conditions of Communion which occasion so great Sin in many *Myriads*, disaffect so many to Religion, discourage so many in the practice of their Duty, and which so many ways do vex, grieve, discompose our *weak Brother*. And truly a Scandal in the Nature of it being Spiritual Murther, it is to me a wonder how Men can think it is consistent with *Christian Charity* to enjoyn any thing unnecessary, whence by Experience they know the Murther of innumerable Souls is like to follow.

Eleventhly, "If love require us to expose our "lives to hazard, and even to part with them "for the Spiritual advantage of our *Brother*; If the Example of our Dear *Lord*, who died for us, *leaving us an example that we should follow his steps*; and the inference of the *Holy Ghost*, that *if he laid down his life for us, we ought to lay down our lives for the Brethren*; Do all exact this Duty from us? if even *Heathens* thought it reasonable so to do, when they by dying might be *Magni nominis, aut magnæ rei merces*, the Preservers of a more useful Person than themselves, or a thing better than the Body, must it not then oblige *Superiors* to lay aside a thing indifferent for the preserving of many *Myriads* of Souls from Ruine? for certainly one Soul is of so great a value that all the World deserveth not to be compared with it, and much more many thousand precious Souls; and therefore when the Controversie depends upon this Issue, *Whether it be better that Myriads of Souls should be continually kept in danger of Eternal Ruine, or a few needless Ceremonies and Expressions should be waved to prevent that Ruine*; it will be soon an-

1 Pet. 2. 21.

1 Joh. 3. 16.

Seneca Ep.

swered by Men of Pious and Judicious Spirits.

Twelfthly, *If I by the Law of Charity*, saith the Reverend Bishop *Taylor*, *must rather quit my own Goods*, yea, and my own Life, *than suffer my Brother to perish*, *much rather must I quit my Privilege*, (my power of commanding things indifferent) *and those Superstructures of favour and Grace which Christ hath given me beyond my Necessities*, *than wound the Spirit*, *and destroy the Soul of a weak man for whom Christ died.* It being then not necessary for *Superiors* to command these things, much rather should they quit them, than be accessory to these sad Consequents of that Command. *We should ill dye for our Brother*, saith the same excellent Person, *who will not lose a Meal to prevent his Sin*, *or change a Dish to save his Soul*; *and if the thing be indifferent to us*, *yet it ought not to be indifferent to us whether our Brother live or dye* Eternally. And again, *P.* 425. "When the Evil occasion'd by "the Law, is greater than the Good designed, "or than the Good which will come by it in the "present Constitution of things, and the evil "can by no other remedy be healed, it concerns "the Law-Givers Charity to take off such "positive Constitutions, which in the Autho-"rity are meerly humane, and in the Matter "indifferent, and Evil in the Event: If such our present Constitutions are, which I wish Experience did not sadly teach us, God grant that our *Law-givers* may make the due Inference from the Premises.

Grand Examp. Part 3. §. 7. P. 420.

Ibid.

P 420. Lastly, "*Scandal*, saith he, *being directly a-*"*gainst Charity*, it is to be avoided in the same "measure, and by the same Proportion in which "Charity is to be pursued; now we must so

"use

"use our selves that we must cut off a Foot, or "pluck out an Eye, rather than that the one "should bear us, or the other lead us unto "Sin and Death. We must rather rescin'd all "the Natural, and Sensual, or deareſt invita-"tions to Vice, and deny our selves lawful "things, *then that lawful things*, through our "own weakness, *should betray us to unlawful a-"ctions; and this Rule is the measure of Charity.* If then that doth oblige us *to love our Neighbour as our selves*, it must oblige us rather to forbear any lawful thing, than that it through the weakness of our *Brother*, should betray him to unlawful Actions.

Seventhly, Whosoever shall impartially con- §. 10.
sider of those Arguments which with the greatest strength of reason are offer'd to induce *Dissenters* to conform unto the Constitutions of the *Church* of *England*, will find that the same Arguments with equal force and clearness do conclude against the Imposition of those Rites as the Condition of Communion. For instance,

1. It is well argued by *Conformists*, That "the Rules and Canons of the *Church-Governors*, "imposed for *Decency* and *Order*, are to be o-"beyed by *Inferiors*, till it be made as clear that "they are not bound to obey in the instances "enjoyned, as it is evident in General, that *In-"feriors* ought to obey *Superiors*; for if the Ex-"emption from Obedience be not as evident as "the Command to obey, it must needs be Sin not "to obey. But then the Argument may be thus managed with equal strength.

That the *Precepts* of *Christ* and his *Apostles not to offend his little ones*, not to *condemn* and *scandalize our weak Brother*, not *to destroy them with our meat*, or things indifferent, *for whom*

Christ dyed, to *receive* them whom God receiveth, to *bear with the infirmities of the weak*, &c. must be obeyed by *Superiors* till it be made as clear that by imposing of such things which grieve and *scandalize* their *Brethren*, and by condemning, and by excluding others from Communion with them, who are not able with a good Conscience to yield Obedience to them, they do not offend against the fore-mentioned Precepts, as it is evident in the general that they ought not to offend against them. For if it be not as evident that by imposing of these things, as necessary Conditions of Communion, which have these sad Effects upon *Dissenters*, they do not offend against these Precepts, or any other now insisted on, as it is evident in general that they should not offend against them, it must be the Sin of *Superiors* to impose them as necessary Conditions of Communion.

2. It is strongly urged against *Dissenters* that "nothing can be unlawful which is not by God "forbidden; and therefore that *Dissenters* can- "not satisfie their Consciences in their refusal "to obey the Commands of their *Superiors*, un- "less they can shew some plain Precept which "renders that unlawful to be done by them "which is Commanded by *Superiors*. But then the Argument Recoyls upon *Imposers* thus.

Nothing can be unlawful to be forborn or laid aside for the avoiding the Scandal or Offence of our *weak Brother*, and the procuring the Peace, Unity, Edification of the *Church*; the Mutual Love, Concord, and Communion of her *Members*, which is not plainly by God forbidden to be done for those good ends; where-

fore

fore unleſs that our *Impoſers* can ſhew ſome plain Precept which renders it unlawful to leave theſe *Ceremonies* indifferent, or alter ſome few places in the *Lyturgy* which give this Scandal and offence to their *weak Brethren*, and miniſter occaſion to the breach of Charity, Peace, Unity, and Concord in the *Church*, they cannot ſatisfie their Conſciences in their refuſal to forbear the impoſition of thoſe things.

Thirdly, The Author of the *Compaſſionate Enquiry*, argues from the littleneſs and ſmall importance of the things upon which we are divided, that they ought to be ſacrificed to Peace, and his Argument is unanſwerable; but then his Adverſary turns it upon him thus, *The things impoſed upon Diſſenters, in the Judgment of the Impoſers, are ſmall indifferent things, therefore they ought to be ſacrificed to Peace, or thus, thoſe things which we account little, we ought not to make neceſſary to Peace and Union, but the things which are in difference are in the judgment* of us Conformiſts *ſuch*, Ergo, *we ought not to make them neceſſary to Peace and Union*, P. 122. The *Compaſſionate Enquirer* adds, *That neither any of theſe things ſingle, nor all of them together can Countervail the Bleſſing of Peace, or the Evil of Diviſion*: And why then ſhould they be impoſed to the loſs of Peace, and the procurement of thoſe Evils. *The Apoſtle*, ſaith he, *was not certainly of this ſtubborn humour, who declares of himſelf that he became all things to all Men, that he might gain ſome; to them that were weak, he became as weak*, (forbearing not the Impoſition only, but the practice of thoſe things which they through weakneſs judged unlawful) *He was no longer a ſtarch't inflexible Phariſee, but a complaiſant Chriſtian, a Latitudinarian Apoſtle.*

Part 2. Ch. 3.

Milum Inquir. P. 245.

P. 132.

And to use his words, *P.* 134. with a little variation, "Let me appeal to the Consciences of "Men, is it not plain from hence, that though "I am perswaded such a certain Rite is *more* "commendable in it self; yet if it appear to "be an Instrument of *Division*, that it is there-"fore in that case *worst* upon that account, and "that such things as are indifferent, and have "no Essential *evil* of their own, become not "indifferent, but *bad*, as they *conduce* unto that "end: The whole discourse of that Chapter with equal strength pleads for Submission to, and against Imposition of these things.

§. 11. Moreover this may be farther argued from many general Topicks received and owned by all *Casuists*, as *v. g.*

First, Qui non vetat peccare cum possit, jubet. *He that*, being a *Superior*, a *Father*, a *Master* of a *Family*, &c. *doth not what lawfully he may for the prevention of the Sin of those who are Subject to his Government, becomes partaker of their Sin*; now 'tis confessed by our *Superiors*, that, if they please, they may abate these *Impositions*, and change these scrupled Expressions which are in our *Lyturgy*; and it is also certain that the not abating of them is accidentally the occasion of the *Schism*, and so of the great Sin of many of their Subjects, how then will they avoid, according to this Rule, the guilt of a Communion with them in this Sin?

Secondly, Divines, concerning the right Interpretation of the Ten Commandments, and of the Laws of Christ, do generally lay down these Rules, *viz. That when any thing is forbidden by these Laws, all those things are forbidden also which follow from that forbidden Action, and for whose sake it was forbidden.* "This Rule,

"saith

"ſaith Biſhop *Taylor*, is to be underſtood not "only of ſuch Events as are Natural and Proper, "foretold and threatned, but of ſuch alſo as are "uſual, and noted. So that if an evil Effect "be not either natural or threatned, yet if it "happeneth ordinarily, and be noted, it is to "be imputed to him who does that evil and for- "bidden action which doth infer it; the Reaſon "is, becauſe he wilfully Sins againſt the pur- "poſe of the Law, who will not prevent that "Evil which the Law intendeth to prevent, and "makes the Law deſtitute of its Effect, and "perfectly in vain as to that intention. And "again, when any thing is forbidden by the "Laws of Chriſt, all thoſe things alſo by which "we come to that Sin are underſtood to be for- "bidden by the ſame Law; for the Crime is "not only to be abſtained from, but every in- "ſtrument of it, every path that leads to it, "whatſoever can begin and promote it; ſo that "if the Effect be obſerved in the leſs and lower "inſtances, the action is directly Criminal; for "whatſoever did bring a Sin, and is entertained "ſtill knowingly and chooſingly, is, at leaſt by "Interpretation, choſen for the Sins ſake. Since then, as the Judicious *Hales* obſerves, *to load our Publick forms with private fancies upon which we differ, is the moſt Soveraign way to perpetuate Schiſm to the worlds end*: And as the Reverend Dr. *Still.* and others do affirm, *This Spirit of Condeſcenſion in theſe leſſer Matters would cloſe up our breaches, ſo that the voice of Schiſm ſhould be no more heard*; thoſe Laws of Chriſt which do command even the *Rulers* of the *Church* to avoid Schiſm and the occaſions of it, and to bear with, and condeſcend to their weak Brother for that end, and to give no offence to *Jew* or *Gentile*, or

Duct. Dubit. l. 2. c. 3. *R.* 4. S. 5.

Ibid. R. 7. S. 1.

§. 6.

Tract. of Schiſm P. 216.

Irn. p. 122.

or the *weak Members of the Church of God*, must by just consequence forbid them *to load their publick forms with private fancies in which we* do, and are for ever like to *differ*, and must command them to condescend unto *weak Brethren* in these lesser Matters, that so *our breaches may be closed up, and the voice of Schism may be no longer heard among us*; especially if we consider, that though this sad Effect doth not flow naturally, but accidentally from their imposing of these things, yet doth it ordinarily follow from it, and cannot but be noted and observed by them.

§. 12. Lastly, This is the import of many shrewd Questions which I meet with in the Books of the *Dissenters*, to which I find no Answer in the *Replys* of any of their *Adversaries*, and which I do entreat our *Champions* for the *Church* of *England*, as they respect the credit of our *Church-Governors*, the Reputation of our *Church*, and of her Discipline, not to pass by without the least of notice taken of them, as hitherto they have done. Some untoward Questions of this Nature have been Collected from Mr. *Baxter's* Works, by Mr. *Barret* in his Reply to the *Reverend Dean* of St. *Paul's*. As,

Q. 1. 'Whether they do well that unnecessarily bring Subjects into such a strait by needless Laws for additions in Religion, that the 'Consciences of Men fearing God must unavoidably be perplexed between a fear of Treason and Disobedience against Christ, and of 'Disobedience to their *Prince* and *Pastors*? Second Plea, *P.* 28. §. 38.

Q. 2. 'Whether Rulers may command any '*(indifferent and unnecessary)* thing which will 'notably do more harm than good, or make an 'unnecessary thing a means or occasion of excluding

'cluding the neceſſary Worſhip of God, or 'Preaching of the Goſpel? *Ibid.* p. 76. §. 59.

Q. 3. 'Whether is it more to common Good 'and the intereſt of Honeſty and Conſcience, 'that all the Parſons in a Nation be Impriſoned, 'Baniſhed, or Silenced, that dare not ſwear, 'ſay, and practiſe all that is impoſed on them, 'than that unneceſſary Impoſitions be altered or 'forborn? *Way of Concord*, Part 3. p. 111, 112. Or whether, if the ſober Diſſenters were permitted to Pray without a *Surplice*, Baptize without the *Croſs*, Adminiſter the Sacrament to Perſons ſtanding or ſitting, they would do more hurt by thus adminiſtring thoſe Ordinances, than good by all their painful labours in the *Miniſtry*?

Q. 4. 'Had Images been lawfully uſed in 'Places or Exerciſes of God's Worſhip; yet 'whether was it not Inhumane and Unchriſtian 'in thoſe *Biſhops* and *Councils* who *anathematiſed* 'all that were of a contrary Mind, and ejected 'and ſilenced the *Diſſenters*? *Way of Concord*, p. 89. §. 25.

Q. 5. 'Whether *Chriſt*, who made the *Baptiſmal Covenant* the *Teſt*, and ſtanding terms of 'entrance, did ſet up *Paſtors* over his *Churches* 'to make new and ſtricter terms and Laws, or 'to preſerve Concord on the terms that he had 'founded it, and to ſee that Men lived in Unity and Piety according to thoſe terms, and 'when they, as *Chriſt's Miniſters*, have received 'Men on *Chriſt's* terms; whether they may 'Excommunicate and turn them out of his 'Church again for want of more, or only for 'violating theſe? Second Plea, P. 154, *&c.*

Q. 6. 'Whether Anathematizing Men for 'doubtful Actions, or for ſuch faults as conſiſt 'with true *Chriſtianity*, and continued Subje-

'ction

'ction to *Jesus Christ*, be not a sinful Church-'dividing means? *Way of Concord*, p. 195.

Q. 7. 'Whether the Merciful *Lord* and *Sa-'viour* of his *Church*, who came *to take off heavy 'burthens*, and *intolerable yokes*, will take it well 'to have Men come after him; and, as by his '*Authority*, to make his *easie yoke* more *streight*, 'and his *light burthen* heavy, and to cast, or 'keep out those whom he hath redeemed, or 'doth receive, and to deal cruelly with those 'whom he hath so dearly bought, and tenderly 'loves? *Ibid.* p. 120.

Q. 8. 'Whether *Christ* hath not made Laws 'sufficient to be the bond of Unity to his *Church*, 'and whether any man should be cut off from it, 'who breaketh no Law of God necessary to '*Church Unity*, or Communion? Answer to Dr. *Still.* Sermon, *P.* 88.

Q. 9. 'Whether if many of the Children of 'the *Church* were injudiciously scrupulous, when 'fear of Sin and Hell was the Cause, a tender '*Pastor* would not abate them a *Ceremony* in such 'a case, when his abating it hath no such danger? Second Plea, *P.* 156.

Q. 10. If diversity in Religion be such an Evil, 'Whether should Men cause it by their 'unnecessary Laws and *Canons*, and making 'Engines to tear the *Church* in pieces, which 'by the *Ancient* Simplicity, and commanded 'mutual forbearance, would live in such a mea-'sure of Love and Peace as may be here expected? *Way of Concord*, p. 272.

Q. 11. 'If a Patient would not take a Medi-'cine from one man's hand, whether would 'not a Good *Physitian* consent that another 'should give it him; whether would the *Merci-'ful Father* let the *Infant* famish that would take 'food

'food from none but his Mother? and if the 'People culpably will hear no others but *Diſſen-* 'ters, is it better to let them hear none at all, 'than that they ſhould Preach to them? Anſw. to Dr. *Still.* Serm. *P.* 59. What Reſolution hath been given to any of theſe Queſtions by his Learned *Adverſaries*, I am yet to ſeek.

Moreover, Mr. *Barret* himſelf hath offered many *Queſtions* of like Nature, which, being ſlow of underſtanding, I cannot Anſwer to my own Satisfaction; and therefore do cry out, *Men of Iſrael help*, as *v. g.*

Q. 1. 'Might not *Conformiſts* with a good 'Conſcience have forborn thoſe needleſs Impo- 'ſitions which they very well knew would be ſo 'grievous and burthenſom to many? was ever 'Schiſm made ſo light a matter of, and the Peace 'and Unity of Chriſtians valued at ſo low a 'rate, that for the Prevention of the one, and 'the Preſervation of the other, the impoſing of 'things indifferent, and not neceſſary in their 'own judgment; but things doubtful, and un- 'lawful in the judgment of others, might not 'be forborn? *P.* 14.

Q. 2. 'Whether they Pray as they ought '*Thy Kingdom come*, or whether indeed they 'act not againſt their own Prayers, who endea- 'vour to hinder the Preaching of the Goſpel; *(by making theſe unneceſſary things the Conditions of ſo doing)* 'Let us bring the Caſe before our 'Supreme and final Judge, and bethink your ſelf 'whether of theſe two things he will be moſt 'likely to have regard unto, the ſaving of Souls 'which he bought with his Blood, or the pre- 'ſerving inviolate certain Humane Inſtitutions 'and Rules confeſſed by the deviſers of them 'not to be neceſſary? *P.* 41, 42.

Q. 3.

P. 43. Q. 3. 'Can you, or any Mortal man prove 'that others may not be allowed to differ from 'you in such things wherein you differ from the 'Apostolick Primitive Church?

P. 47. Q. 4. 'What if the old *Lyturgy*, and that 'new one Compiled, and presented to the Bi-'shops at the *Savoy*, 1661. had both passed, and 'been allowed for *Ministers* to use, as they 'judged most convenient; might not several 'Ministers and Congregations in this case have 'used several Modes of Worship without breach 'of the *Churches* Peace, or counting each other 'Schismaticks? what if our *King* and *Parlia-'ment* should make a Law enjoyning *Conformists* 'and *Non-Conformists* that *agree in the same* '*Faith and Worship for Substance*, to attend 'peaceably on their Ministry, and serve God and his Church the best they can, whether they use the Ceremonies, and (*Scrupled Expressions of the*) Lyturgy, or no, without uncharitable Reflections, or bitter Censures upon one another either in word or writing; *Where would be the sinfulness of such a Law?*

P. 50. Q. 5. *Dissenters* ought, for *the Peace and U-'nity of the Church*, to yield as far as they can 'without sinning against God, and their own 'Souls; and should not Imposers do the like? 'were this one Rule agreed on, what Peace 'and Unity would soon follow? and if the 'Obligation to preserve the Churches Peace ex-'tend so far as to the *Rulers* and *Governors* of 'the *Church*, there may be as much *Schism* in 'their setting up unnecessary Rules, which others 'cannot submit to, as in Mens varying from 'such Rules.

P. 63. Q. 6. 'What if *Church-Governors* forbad the 'Use of such Ceremonies, would they by so do-'ing

'ing Sin againſt this *Rule*, *Let all things be done* '*decently and in order?* Cannot the Worſhip of 'God be performed *decently* and *in order* with-'out them?

Q. 7. 'If Men muſt be without the Word, P. 69. 'and without Sacraments rather than without 'their *Ceremonies*, then do you not make them 'of equal Neceſſity with *Divine Inſtitutions*, if 'the Preaching of the Word, and Adminiſtra-'tion of Sacraments be ſuch?

Q. 8. 'Whether the Conſtitution of the P. 79. '*Church* ſhould not be ſet as much as may be 'for the incompaſſing of all true *Chriſtians*, and 'whether the taking of a narrower compaſs, be 'not a fundamental Error in its Policy, and will 'not always hinder its ſtability and encreaſe. To theſe I add,

Q. 9. Whether Baptiſm being requiſite for the *new Birth* of Infants, and their *Regeneration by the Holy Spirit*, and that which makes them to be *Members of Chriſt*, *Children of God*, *and Inheritors of his heavenly Kingdom*, according to our *Lyturgy*, It be not hardſhip to poor *Infants* to lay ſuch an unneceſſary Condition on the *Parents*, who have power to offer or to withhold the Child from Baptiſm, which ſhall cauſe them to deprive their Infants of ſo great a benefit? may not ſuch Children complain in the Language of St. *Cyprian*, *Nos parvuli quid fecimus?*

Q. 10. If Men conceive themſelves obliged to do all they can for the Securing, and the Reſtoring of the Civil Peace, when it is once diſturbed, and would not ſtick to lay aſide a Civil, if unneceſſary Ceremony, for the prevention of Civil Broyls, and the effuſion of *Chriſtian* Blood, how frivolous ſoever were the Exceptions of the *Seditious* againſt it, muſt they not be as much

obliged

obliged to do the like for the prevention of *Eccleſiaſtical* confuſions, and the effuſion of the Blood of precious and immortal Souls?

Declar. touching Eccleſiaſtical Affairs.

Q. 11. Would not our *Reverend Biſhops* once have condeſcended to theſe terms of Union, would they not have rejoyced to have ſeen the *Church* reſtored, and themſelves readmitted to the execution of their Sacred Functions upon ſuch terms as the abatement of theſe trivial things? His Sacred *Majeſty* even after his and their happy Reſtauration doth engage they would; and why then ſhould not the prevention of thoſe dreadful Evils which enſue upon theſe Impoſitions prevail yet with them ſo to do, unleſs they value Temporals more than Spirituals, which I am confident they do not?

The *Rubrick* concerning Kneeling at the Sacrament in the Second Book of *Edward* the Sixth, begins thus, *Although no Order can be ſo perfectly deviſed but it may be of ſome, either for their Ignorance and Infirmity, or elſe for Malice and Obſtinacy miſconſtrued, depraved, and interpreted in a wrong part; yet,* Becauſe Brotherly Charity willeth that ſo much as conveniently may be, Offences ſhould be taken away; *therefore we willing to do the ſame,* &c. declare, That by Kneeling at the Sacrament no adoration of the Elements is intended. Now who can tell why this whole Preface in our preſent Common-Prayer Book is left out? and why that Charity which willeth that as much as conveniently may be Offences ſhould be taken away, ſhould not will alſo the taking away, or the abatement of unneceſſary Ceremonies, or the alteration of ſcrupled Expreſſions in our Lyturgy?

Again, The Convocation held *An.* 1640. ſpeaking of the laudable Cuſtom of bowing with the

the Body, in token of our Reverence of God, when we come into the place of Publick Worship, saith thus, *In the Practice or Admission of this Rite, we desire the Rule of Charity, prescribed by the Apostle, may be observed, which is that they who use this Rite despise not them who use it not; and they who use it not, condemn not them who use it.* Now saith the Author of *The Mischief of Impositions*, Preface. 'I would gladly hear a fair Reason given, why 'the Apostle should *prescribe the Rule of Charity* 'to be observed in this one *Rite* or *Ceremony*, 'more than another; why the Rule of Charity 'should take place in bowing towards the Altar; '(for so he contrary to the very Canon speaks) 'and yet the Rule of Severity in *the sign of the* '*Cross*, and *Kneeling* at the *Lord's Supper*. The *Apostle* prescribes a Rule, and they will make use of it when, where, and in what cases they please; and in others, where 'tis as useful, lay it by like one of their vacated *Canons*. Is it because we are bound to walk according to *the Rule prescribed by the Church?* why are not they bound to walk according to the *Rule prescribed by the Apostle?* are we more bound *to obey them*, than they *the Lord Christ*, speaking in and by his immediately inspired Servants? why could they not have relaxed the other *Canons* to the Moderation of this, or screw'd up this to the inflexible rigor of the others? was it for Peace sake that we were indulged in this one? Let the same Motive prevail for the same Indulgence in the rest.

CHAP. VII.

The Contents.

The Judgment of the Excellent Biſhop Taylor, *in his* Doctor dubitantium *touching theſe Matters, and Eighteen Arguments gathered thence againſt theſe Impoſitions.* §. 1. 2. *His Arguments againſt the Impoſition of ſignificant Ceremonies.* §. 2. *His judgment concerning the Requiring Subſcription.* §. 3. *The judgment of Biſhop* Davenant *in his Letter to* Duræus *containing Seven Motives to this Condeſcenſcion, and this Golden Saying,* I had rather that a Milſtone were hanged about my Neck, and I caſt into the Sea, than that I ſhould any way hinder a work ſo acceptable to God, or ſhould not with my whole Mind and Strength promote it. §. 4. *The judgment of the Reverend and Pious Biſhop* Hall, *and his Pathetical Exhortation to perſue the things which make for Peace.* §. 5. *The Reverend Dr.* Potter's *Diſcourſe containing ſix Arguments to this Effect.* §. 6. *Dr.* Stillingfleet's *judgment in his* Irenicum, *containing in the Preface Eleven, and in the*

the Book it Self Nine Arguments to the ſame purpoſe. §. 7. *The judgment of the Learned and Judicious Mr.* Hales. §. 8. *Of the incomparable Mr.* Chillingworth, *containing Three Arguments of the ſame Nature.* §. 9. *The Approbation of his Book by our moſt Learned Profeſſors, as containing nothing contrary to the Doctrine or Diſcipline of the Church of* England, *Ibid. The judgment of the Learned Dr.* More *in his Myſtery of Godlineſs, containg Four Arguments of a like import.* §. 10. *His judgment of the Impoſing our preſent Ceremonies.* §. 10. *Some Motives to this Condeſcenſion Gathered out of his Apology.* §. 11.

CHAP. VII.

IT were eaſie to add many other convincing Reaſons to confirm this Aſſertion, and to ſwell this Book into a Volume on this Copious Head of Diſcourſe. But I am happily prevented by the unanſwerable Arguments of our own Reverend and Learned *Prelates* and *Divines* upon this Subject; and therefore ſhall only give the *Reader* this farther trouble to peruſe what they have excellently ſaid upon it. And to begin with the moſt *Reverend* and Learned Biſhop *Taylor*, who in his *Ductor dubitantium* is very Copious on this Argument: For,

§. 1. First, He truly saith, *That 'tis not reasonable*
Lib. 3. Chap. 4. *to think that God would give the Church-Rulers his*
Rule 3. §. 2. *Authority for trifling and needless purposes*, now *Rituals*, saith he, *and Externals are nothing of*
Rule 6. §. 6. *the Substance of Religion, but only Appendages, and Manner, and Circumstances, and therefore*
Argum. 1. Sapiens observabit ea tanquam legibus jussa, non tanquam diis grata, *a Wise man will observe them, not that they are pleasing to God; but because they are commanded by Laws.* And who can think that God hath given *Superiors* a Power to Command, as the Conditions of Communion, those things in which he takes no pleasure? especially when by commanding of them so great detriment ensues both to the *Church* of *God*, and our *weak Brother?*

Moreover Rule the 9th. §. 2. He cites a discourse of St. *Leo*, Epist. 93. to this Effect. *Let not the Communion be easily, or lightly denyed to any Christian, for we have known some for slight actions and words excluded from the Grace of the Communion, and a Soul for which the Blood of*
2. *Christ was shed by the infliction of this so severe a punishment wounded, and as it were disarm'd and spoyl'd of all defence, exposed to the Assaults of the Devil, that it might be easily taken.* And then he adds, That *though God will, if the Man be a Good Man and Devout, hear his private Prayers, and supply him with secret Strengths, and in his behalf Rebuke the Devil; yet it was a worthy cause of Complaint in St.* Leo *to consider that this evil was done for little things,* N B. *and that for so small Occasions God should be put to his extraordinary way, and the Man be deprived of the Blessings of the ordinary.*

§. 3. He positively asserts, That *no Man is to be separate from the Church of God, but he that separated*

ſeparated himſelf from God, and hath left his Duty; and *therefore if the Church do Excommunicate him whoſe action or words, though it be faulty, yet it can conſiſt with the ſtate of a Good Man, and does not deſtroy the love of God, the Cenſure was too heavy as to the external, and falſe as to the internal; for the Man is not faln from God, but does Communicate with the Head, and continues to receive of the Spirit of Chriſt.* Wherefore unleſs we, without breach of Charity, can judge that our Diſſenters, by their diſſenting, ſeparate themſelves from God, deſtroy the love of God to them, and ceaſe to be Good Men, they muſt according to this Doctrine be wrongfully excommunicated, and caſt out of the Church for not daring to conform, as they profeſs, againſt the dictates of their Conſcience. 3.

§. 6. He adds, That *for a trifling Cauſe to cut off a Man from the Communion of the Church, is to do as the Man in the Fable, that eſpying a fly upon his Neighbour's Forehead, went to put it off with a Hatchet, and ſtruck out his Brains. And therefore the Fathers in the Council of* Worms, *Can.* 2. *Decreed,* Ut nullum ſacerdotum quemquam Rectæ fidei hominem pro parvis & levibus cauſis à Communione ſuſpendat, præter eas culpas pro quibus Antiqui Patres arceri juſſerunt aliquid committentes, *In the infliction of Cenſures, the Church ſhould follow the Practice of the Primitive Fathers, Excommunicating no true Believer but for ſome very grievous fault.* And §. 8. *If the Fact,* ſaith he, *be evident, yet unleſs it be Great, it deſerves not the ſevereſt Puniſhment; for the Judge is cruel, and not juſt, that puts a Man to Death with torments for ſpitting in his Parlor. And the judgment of the Church being nothing elſe but an effective and terrible de-* 4.

claration of the judgment of God must not be exterminating, and final for things of little concernment; but according to the Wisdom which we see, and the Mercy which we hope for. And §. 11. *The Offence alone deserves cutting off, just as it deserves Damnation*; If then we cannot truly say that our Dissenters deserve Damnation for their refusing to conform, we cannot rightly Excommunicate them upon that account, at least according to the assertion of this Learned Bishop.

Rul. 12. §. 9. Moreover, '*Christ only*, saith he, is our Law-'Giver, and what he said was to last for ever. 'In all things which he said not, the Apostles 'could not be Law-Givers, they had no such 'Authority; and therefore whatsoever they 'ordered by their own Wisdom, was to abide 5. 'as long as the Reason did abide, but still with 'the same liberty with which they appointed 'it; *for of all Men in the world they would least 'put a snare upon the Disciples, or tye fetters upon 'Christian Liberty.* And oh that in this care their *Successors* would be pleased to imitate them?

P. 3. Chap. 4. P. 301. 6. His 17th Rule is this, *Ecclesiastical Laws that are meerly such, cannot be universal and perpetual.* For, saith he, §. 4. 'When *Christ* had made us 'free from the Law of Ceremonies, which God 'appointed to the *Jewish* Nation, and to which 'all other *Nations* were bound, if they came in-'to that Communion, it would be intolerable 'that the *Churches*, who rejoyced in their free-'dom from that yoke which *God* had imposed, 'should submit themselves to a yoke of Ordi-'nances which Men should make. For though 'before they could not, yet now they may ex-'ercise Communion, and use the same Religion

'without

'without Communicating in Rites and Ordi-
'nances. And §. 7. *Eccleſiaſtical Laws muſt not be perpetual*; 'That is, when they are made
'they are Relative to Time and Place, to Per-
'ſons and Occaſions, ſubject to all changes,
'fitted for uſe, and the advantage of Churches,
'miniſtring to Edification, and complying with
'Charity; now whatſoever is made with theſe 7.
'Conditions cannot be perpetual, and whatſo-
'ever Eccleſiaſtical Law hath not theſe Condi-
'tions, the Churches ought not to receive; be-
'cauſe they are Impediments, not advantages
'to the Service of God; If they be thus quali-
'fied, no good Man will refuſe them; if they be
'not, they are the Laws of *Tyrants*, not of *Spi-
ritual Fathers*. And oh that Men would ſeri-
ouſly conſider whether thoſe Laws which hin-
der ſo many from coming to the Service of
God, and Miniſter not to the Edification, but
Deſtruction of ſo many Souls, do well comply
with Charity and with Edification!

§. 22. Diſcourſing of the Laws of Faſting im-
poſed by the *Church* of *Rome*, he ſpeaks thus,
'They make an Eccleſiaſtical Law which is of
'a Relative uſe and Nature to be periodical and
'perpetual, which is unreaſonable, and may be
'ſometimes unjuſt, and very often uncharita-
'ble, and therefore not the fit Matter of an Ec-
'cleſiaſtical Law; for this is certainly the great-
'eſt Delectory of the Liberty of *Chriſtian
'Churches*, and a ſnare to Conſciences, and is
'of it ſelf apt to introduce Superſtition, and
'the opinion of direct Religion into the Diſci-
'pline. And §. 23. A Law of Burthen, if it
'be perpetual, makes the willing to be *Slaves*,
'and tempts the unwilling to be *Rebels*; and
'becauſe it is intended to Miniſter to things

'contingent, and infinitely alterable, if the 'Law be not so too, it must pass into an opi- 'nion of being Divine Worship and Religion, 'or else into more than an Opinion and Imagi- 'nation of *Tyranny*. Add to this that Laws of 'burthen are always against Charity, if they 'be not done in great Necessity, or not effective 'of a Good greater than the Evil; and there- 'fore to impose such Laws with a perpetual ob- §. 'ligation upon *Churches*, when it cannot be of 'perpetual use, and at all times Good, or just 'at such times necessary, is against the Equity 'and Charity of that Power which *Christ* en- 'trusted in the hands of them whom he made '*Stewards* of his Household, *Feeders* of his Flock, 'and *Fathers* of his Family. And again, The 'Laws of the Church must minister to Piety and 'Holiness, and to nothing else, and they must 'be exacted with Prudence and Charity, and in 'no other manner. Now if the Laws imposed by the *Apostles* touching things necessary for those times, are by the said *Apostles* confess'd to be a *burthen*, much more must our Laws concerning things unnecessary be deemed so; and then it may deserve to be enquired whether they are not *a snare to Consciences*, whether they are effective of a Good greater than the Evil which doth follow from them? what great Necessity there is that they should be imposed? whether they be not against Charity? and therefore whether they be not against the Equity and Charity of that Power which *Christ* intrusted in the hands of the *Stewards* of his Household? especially if as it follows, *Rul.* 18. §. 6. 'The Church 'makes no Absolute Laws, she makes them for 'Good ends, and beyond that she hath no *Au-* 'thority, her Legislative is wholly a Ministery of

'Grace

'Grace and Godlineſs, not of *Empire* and *Do-*
'*minion*, her *Canons* oblige only for their Rea-
'ſon and Religion for Edification, and for Cha-
'rity, when the thing is uſeful to others, or
'Good in it ſelf.

In the Fifth Section of the Eighth Rule he ſpeaks thus, '*Ceremonies* and *Rituals*, and Ge-
'ſtures and Manners of doing outward actions,
'cannot be made to be any thing but Obedience,
'they are neither fitted by God as Counſels
'*Evangelical* are, nor yet by Nature, as the out- 9.
'ward actions of vertue are, to become *Reli-*
'*gion*; nay, they are ſeperated from being Re-
'ligion by the Word of God, by the coming
'of Chriſt, by his Death upon the Croſs, and
'Days, and Meats and Drinks, and carnal Puri-
'ties, and external obſervances are now both by
'God and Nature removed far from being any
'thing of the *Chriſtian*, that is of the Spiritual
'Religion. And why then muſt ſo many Souls
be ruin'd, and excluded from the Privileges of
Chriſtianity for ſuch things?

His 19th Rule runs thus, *Eccleſiaſtical Laws muſt be eaſie and charitable, and when they are not, they oblige not.* In the Firſt Section he declares,
'That an Injunction of the Church muſt be ſuch
'as is fit to be perſwaded, ſuch which Men can
'be willing to, and eaſie under, and of which
'they ſhall have no cauſe to complain; for un-
'leſs the Law of the *Church* be ſuch that Good
'men may willingly obey it, it cannot be en-
'joyned by the *Church*, and the *Church* ought
'not to deſire the *Civil Power* to do it for her.
'For ſince ſhe hath no Power to command in
'ſuch things where the Divine Authority does 10.
'not intervene, all the reſt is but perſwaſion, and
'he that hath Power only to perſwade, cannot

'be

'be ſuppoſed to perſwade againſt our will, and 'therefore Matters of intolerable Burthen are not 'the Matter of Eccleſiaſtical Laws, becauſe they 'certainly are againſt the will of all Men, who 'can ſerve God & go to Heaven without them.

In the Fifth Section ſpeaking of *Eccleſiaſtical Faſts*, and in what caſes we are tyed to them; he Reſolves, 'That they are exempted from 'them who are ſick, weak, ſpent with labour, or 12. 'apt to be made ſick, or hindred in their im-'ployment; And this is the concurrent Judg-ment of all *Caſuiſts*, grounded upon that Rule, *I will have Mercy and not Sacrifice.* If then theſe things excuſe us from obedience to the general commands of our *Superiors* concerning Faſting, if they do render it unmerciful for them to re-quire that profitable Duty from ſuch Perſons, if they are bound in Charity to exempt ſuch Per-ſons from it; why ſhould not a like weakneſs of Underſtanding, or ſickneſs of Mind, make them in Charity obliged to exempt Men from a leſs profitable *Ceremony*? and render them unmer-ciful who do require from ſuch Perſons a ſubmiſ-ſion to them under the Penalties of *Excommuni-cation*, or Excluſion from the Sacraments and Publick Ordinances? §. 8. He ſaith, *That Law* 13. *of Faſting can never be ſo Good as the Peace which it diſturbs, and that the Good which acciden-tally may be brought to ſome by it, cannot pay for the many Evils which in others it produceth.* And oh that this might not be ſaid as truly of the Law of *Ceremonies*! In the ſame Section he ſaith, 'That the great Caſe of Conſcience in this whole 'affair is, what great Good that is which this 'Law of *Lent* (or Ceremonies) thus conducted 'can effect, which can no other ways be effected, 'and which can be greater than the infinite 'num-

'numbers of ſin, and Doubting, and Scruples, 14.
'and Fears, and Troubles, and Vexations, and
'Peeviſhneſs, and Murmur, and Complaints,
'and laborious Arts of Excuſe, and cheating the
'Law, and Slavery and Tyranny occaſioned
'and effected by it. Now this is a Caſe of
Conſcience worthy to be reſolved by them that
are concerned in it. §. 9. He adds, 'That
'this Faſt ſhould be preſcribed, with ſo much
'Severity, and with ſo much danger, and ſo
'many ſnares, is no exerciſe of that Power which
'Chriſt hath given to the *Church*, but of that Power
'which is uſurped, ill gotten, and worſe admi-
'niſtred, it is againſt the Law of Charity; and
'therefore ought not to be the Law of the
'Church. And I could wiſh this were not alſo
true of the Law of *Ceremonies*. *But that*, ſaith §. 10.
he, *which relates alſo very much to the Law is this, that all this trouble is for little, or no Good; if there be any Good in it, it is relative, and tranſient, and contingent, and inconſiderable, and without hazard otherwiſe to be acquired*; which, I fear, may alſo be as truly ſaid touching the Law of Ceremonies. And §. 11. 'To eat Fiſh, or Herbs,
'is of ſo little uſe in Religion, they are ſo tri-
'fling an exerciſe of the Body, by reſtraining
'the appetite, that beſides that, all *bodily exer-*
'*ciſe profiteth but little*; this is ſo little of that,
'as it is conducted, and as it is even in the ve-
'ry Permiſſions of the Law, that it is not worth
'all this Diſcourſe about it, only to reſcue the
'Conſcience from ſuch ſnares, and little en-
'tanglements is of great concernment. And the
Lord move the hearts of thoſe who *Rule* over us
to mind that great concern.

His 20th Rule is this, *Eccleſiaſtical Laws muſt ever promote the Service of God, and the Good of Souls*;

Souls; *but must never put a snare, or stumbling-block to Conscience.* For, saith he, Section the First, 'The Holy *Primitives* in their Laws and 'Actions, ever kept the saying of the Apostle 'in their eye, and in their hearts, *Let all things* 1 Cor. 14. 26. 'be done for *Edification*; every word, every 4 Eph. 29. 'action, must be πρὸς οἰκοδομὴν & χρείας, *for the* 11. 'use of *Edifying*, and therefore much more must 'Laws which have a permanent causality, and 'influence upon the actions of the Church; for 'therefore they are either a permanent Good or 'Evil. And §. 3. To this end all Laws and 'Canons must be made, not only for that 'great Reason that the end of the Command-'ment is Charity, and of all Ecclesiastical Go-'vernment is the building up of the *Church* in 4 Eph. 16. 'love. But because the Church hath no Power 'to make Laws which are not for Edification, 2 Cor. 10. 8. and this the *Apostle* testifies twice in one Epistle, 13.-10. using the same words, 'That the Power and 'Authority which the Lord had given him, was 'for *Edification and not for Destruction*; and this 'is not only so to be understood, that if the '*Church* makes Laws which are not for Edifica-'tion she does amiss; but that she obliges not, 'her Laws are Null, and do not bind the Con-'science. And §. 4. 'This Rule is to be un-'derstood positively and affirmatively, that is, 'the *Church* in all her Constitutions must take 'care that the *Church* be edified, and built up 'in some Grace or other; but not so that what-'soever is for Edification she hath Power to 'command N B, the measures of her Legisla-'tive Power I have already described, and 'though other things without them may be use-'ful, and fit for instruction, or to promote the 'interest of a virtue, yet Christ hath left them

'at

'at liberty, and his *Church* hath no Power to 'bind beyond his Commiſſion, they can Exhort 'and Perſwade, and by conſent they can Pre-'ſcribe; but to the making of a Law there is 'ſomething elſe required beſides, that it is apt 'to edifie, or to inſtruct; for it muſt edifie, and 'not deſtroy; it muſt build up, and not pull 'down; that is, it muſt build with all hands, 'and not pull down with one.

'I inſtance in the inſtitution of ſignificant *Ce-* §. 2.
'*remonies*, that is ſuch which are not Matters of 'Order and Decency, but meerly for ſignifica-'tion, and the repreſentment of ſome Truth or 'Myſtery, thoſe which are prudently choſen 'are in their own Nature apt to inſtruct; thus 'the uſe of Pictures in the *Greek*, and in the '*Lutheran Churches* is ſo far uſeful, that it can 'convey a Story, and a great Good example to 'the People that come thither, and ſo far they 'may be for Edification; but becauſe they can 'alſo, and do too often degenerate into abuſe, 'and invade Religion, to make a Law of theſe 'is not ſafe, and when that Law doth prevail 'to any Evil that is not eaſily by other means 'cured, it does not prevail upon the Conſcience; 'and indeed to make a Law for the uſe of them 'is not directly within the Commiſſion of the '*Eccleſiaſtical Power*.

'But there is alſo more in it than this, for §. 6.
'although ſignificant Ceremonies can be for 'Edification to the Church in ſome degree and 'in ſome Perſons; yet it is to be conſidered 'whether the introducing of ſuch things doth 15.
'not deſtroy the *Church*, not only in her *Chri-*'*ſtian Liberty*, but in the Simplicity and Purity, 'and Spirituality of her Religion by inſenſibly 'changing it into a *Ceremonial*, and External

'Service.

'Service. To the *Ceremonial* Law of the *Jews*, 'nothing was to be added, and from it nothing 'was to be ſubtracted, and in *Chriſtianity* we 'have leſs need to add any thing of *Ceremony*, 'excepting the Circumſtances and Advantages 'of the very Miniſtery; as Time and Place, 'and Veſſels and Ornaments, and neceſſary Ap-'pendages. But when we ſpeak of *Rituals* or '*Ceremonies*, that is, Exterior Actions or things 'beſides the Inſtitution or Command of Chriſt; 'either we intend them as a part of Divine Ser-'vice, and then they are unlawful and intole-'rable, or if only for *ſignification*, that is ſo little a 'thing, of ſo inconſiderable uſe in the fulneſs and 'clarity of the *Revelations Evangelical*, that be-'ſides that it keeps *Chriſtians* ſtill in the ſtate of 'Infancy and Minority, and ſuppoſes them *al-'ways learning, and never coming to the knowledge 'of the truth*, it ought not to ſtand againſt any 'danger or offence that can by them be brought 'to any wiſe and good *Chriſtians*.

§. 7. 'In ſome Ages of the *Primitive Church*, and 'in ſome *Churches* they gave to Perſons to be 'Baptized Milk and Hony, or a little Wine, to 'ſignifie that thoſe *Catechumens* were *Babes in 'Chriſt*; and in a *rebus* to recommend to them that ſaying of St. *Peter*, *as new-born Babes de-ſire the ſincere milk of the word*. Now beſides, that this was not uſual to give *Hieroglyphicks* where they had plain Precepts, and to give ſigns of things that were preſent, and perceiv'd it was of ſo very little uſe, that all *Churches* that I know of have laid it aſide: It was alſo a Cuſtom anciently when they brought the Bread and Wine to the *Altar* or Communion Table, to preſent Milk along with it, and this alſo did ſignifie *Nutrition by the Body and Blood of Chriſt*;

But

But the *Council* of *Bracara* forbad it upon this reaſon, *Quia evidens exemplum Evangelicæ veritatis illud offerri non ſinit, Becauſe Chriſt did no ſuch thing, and commanded no ſuch thing*; and therefore nothing is to be added to thoſe *Ceremonies* which Chriſt left (which holds as well againſt the Croſs in Baptiſm) and indeed if the *Church* might add things or *Rituals* of ſignification, then the Walls might be covered with the Figures of *Doves*, *Sheep*, *Lambs*, *Serpents*, *Birds*, and the Communion-Table with Wine, Herbs, Tapers, Pigeons, Raiſins, Honey, Milk, and Lambs, or whatever elſe the wit of Man, or the Nature and Senſe of the *Myſteries* might invent or import; 'But concerning ſuch things 'as theſe the judgment of *Balſamon* is this, *To 'let a Pigeon fly to ſignifie the coming of the Holy 'Ghoſt, to light up Candles to repreſent the Epi- 'phany, to dreſs a Red to expreſs the ſecret and 'ineffable Generation of the Saviour of the World*; 'to which he might have added, to prepare the 'Figure of the *Crucifix*, and to Bury an *Image* 'to deſcribe the great Sacrifice of the *Croſs* for 'the Redemption of Mankind, *theſe are things 'to no purpoſe*; not only for the levity and *thea- 'trical* Gaieties, and repreſentments unbefitting 'the Gravity, and Purity, and Spirituality of '*Chriſtian Religion*, but alſo the manner of teach- 'ing theſe Truths by *Symbolical* things and a- 'ctions is too low, too ſuſpicious, too dange- 'rous to be mingled with the Divine *Lyturgies*. '*Chriſt* may as he pleaſe conſign his own Good 'things that he gives us; but he conſigns no 'Good, and repreſents none, but what he alſo 'gives and effects in that Miniſtration, and 'under that ſign, but a *Symbolical* Rite of Hu- 'mane invention, to ſignifie that which it doth 'not

16.

17.

In Canon 82. Synod 6. in *Trullo*.

'not effect, and then introduced into the Solemn
'Worship of God, is so like these vain imagina-
'tions & representments forbidden in the second
'Commandment; that the very suspicion is
'more against Edification, than their use can
§. 9. 'pretend to. And again, Ecclesiastical Laws
'are not then for Edification when they give
'offence to the Wise, and to the Good, to the
'lovers of Peace, and the obedient to Go-
'vernment; that is, when there is in their Na-
'ture so much real Evil, or so much cause of
'Jealousie, of which the *Law-givers* cannot
'purge them, that the Good and complying
'Principles that are in the Good Subjects, can-
'not be sufficient to give them entertainment.
'But of this the *Law-givers* are to be *Judges*,
'and if they insist upon them when there is cause
'enough to lay them aside, *they sin against their*
'*Brethren*, *and they sin against Christ*; but the
'Laws themselves do not bind, if the Exceptions
against them be just, and reasonable and suffi-
cient, which whether they be or no, the *Church-*
'*Rulers* shall judge at present, and God shall
'judge at last, and in the mean time there can
be no other Rule given, but that the *Superior*
'and *Inferior* endeavour by all ways of Prudence
'and Humility to satisfie one another. A peace-
'able Mind, and willingness to learn, and a
'charitable Exposition, are the just dispositions
'of the *Subjects* duty (*and God grant they may*
perform it) 'and the *Governors* are to take all the
'care of Souls that can be supposed to be the du-
'ty of *Spiritual Fathers*; and if these things be
done, there will be no hatred, and no reproach,
and no Schism. But if the question be, 'who
'shall yield, the *Governors* certainly have *Au-*
'*thority*, and others say they have Reason; the
'one

'one ought to be pitty'd, and the other ought 'to be obey'd, but both ought to yield NB, 'only the Subject must yield outward obedience, 'though otherwise it were not necessary; yet if 'it be lawful, it accidentally becomes so, and 'if it be not lawful, or if he thinks it is not, yet 'he must be careful he give no offence, but mo-'destly, humbly, and without reproach offer 'his Reasons against the Law. But then the '*Governors* also must yield, they must not con-'sider how much is possible for them; but how 'much is fit, they must meditate nothing of *Em-'pire*, but much of *Charity*, they must consider 'which will do most Good to the *Souls* to which 'they relate, they must with meekness instruct 'the Gainsayers, and with sweetness endeavour 'to win them, and bear with the Infirmities of 'the weak, if they can perceive the weakness to 'be innocent.

Section the 12th. He adds, 'That although 'Councils Evangelical being observed are great-'ly for the Glory of God, and for the Edifica-'tion of the *Church*; yet it is not for Edification 'that they be enjoyn'd, and the reason is all 'that Wisdom by which God was moved not 'to enjoyn them; even because all men cannot 'take them, and few men will, and the Impo-'sition is not ζυγὸς χρηστὸς, a *gentle yoke*, but a 'perpetual *snare*. And surely for the same Rea-sons things that have little or no Edifica-tion, which all men cannot bear, and which to many are perpetual *snares*, and which the Wisdom of God would not enjoyn, can-not by others be enjoyned for the use of edifying. 18.

To these excellent Discourses I shall only add his judgment concerning *Subscription to Articles* §. 3.

and Forms of Profession in a particular Church; which he delivers Rule the 23. where Section the Third he saith, 'That tho, when Articles 'are framed, the Sons of the *Church* ought to 'submit to them for Publick Peace, in case they 'do heartily approve them, yet such *Articles* 'ought not to be made and imposed unless they 'of themselves be necessary, and plain by a Di-'vine Commandment; for if God hath not 'commanded us to believe them, no Humane 'Power can Command us to profess them.

§. 4. 'Beyond what is necessary, or very useful, un-'less Peace be concerned in the Publication of 'the *Article*, and its Establishment, it is but 'weakly and impertinently concerned in the 'Subscription; for if the Peace of the *Church* 'be safe without the *Article*, how can it be con-'cerned in the consent to it, and profession of 'it, excepting only by an accidental and a ne-'cessity super-induced by themselves, and their 'own imprudent forwardness, or itch of Empire 'over Consciences?

§. 5. 'When Articles are required without neces-'sity, Subscription must be required without '*Tyranny*, and Imperiousness; that is, it must 'be left to the liberty of the Subject to profess, 'or not to profess that Doctrine. The reason 'is plain. In things not certain in themselves, no 'man can give a Law to the Conscience; because 'all such Laws must clearly be Divine Command-'ments; but if the Conscience cannot be bound 'to the *Article*, and the profession serves no ne-'cessary end of the Common-wealth, then God 'does not bind, and Men cannot; and there-'fore to bring Evil upon Men that do not be-'lieve the *Article*, and dare not profess to be-'lieve what they do not, is *Injustice* and *Oppres-*

'sion,

'*ſion*, it is *a Law of Iniquity*; and therefore it 'is not obligatory to Conſcience, and no Hu-'mane *Authority* is ſufficient for the Sanction 'and Impoſition. And again, when there is 'no neceſſity of Faith, and no publick need to 'be ſerved, the cauſes that beſides theſe injoyn 'Subſcription, are fond perſwaſions, and in-'diſcreet Zeal, and uſurped Empire over Con-'ſciences.

'Now the Effect of theſe Conſiderations will §. 8. 'be this, that no *particular Church* ought with 'rigour to require Subſcriptions to *Articles* 'which are not evidently true, and neceſſary to 'be profeſſed; Becauſe in the diviſion of Hearts 'that is in the world, it is certain that ſome 'Good Men may diſſent, and then either they 'ſhall be afflicted, or tempted to *Hypocriſie*, of 'either of which, if *Eccleſiaſtical* Laws be Guil-'ty, they are not for Edification, they are 'neither juſt, nor Pious; and therefore ob-'lige not.

The *Reverend* and Learned Biſhop *Davenant*, §. 4. in his excellent Letter to *Duræus*, informs us that the Obſtacles which render the Communion of *Churches* impoſſible, and make their *Schiſms* perpetual, are,

Firſt, 'An uſurped Dominion of one over the 'other, and the exerciſe of a *Tyrannical* Power; 'for if one *Church* will ſo domineer over the 'Faith of others, as to acknowledge none for '*Brethren*, or admit none into Communion with 'them, who will not firſt receive from them, in 'any difference of Opinions, a Law both of be-'lieving, and of ſpeaking, there is no hope left 'of entring into, or keeping Brotherly Union 'with them.

Secondly, 'If on the one part *Idolatrous* wor-
'ſhip be approved, and on the other be deteſted,
'there is no hope, or poſſibility of Union, or
'Communion betwixt them left; both which,
'ſaith he, are the great obſtacles of our Com-
'munion with the *Roman Church*.

Thirdly, If on the one ſide any Article which
'is neceſſary to Salvation to be believed or
'known, be aſſerted and defended; and on the
'other ſide it be oppugned and denyed, Com-
'munion betwixt them is impoſſible; now that
'Article, ſaith he, which was no fundamental
'Article in the times of the *Apoſtles*, and *Primi-*
'tive Church, can never by our Affirmations,
'Contentions, and *Anathema's*, be made fun-
'damental. Moreover, The *Apoſtles Creed*,
'ſaith he, is a ſummary of *fundamental Articles*,
Argument 1. 'and he that believeth all the *Articles* contained
'in that *Creed*, and endeavors to lead a life con-
'formable to the Commands of *Chriſt*, is not
'to be blotted out of the Roll of *Chriſtians*,
'nor to be expell'd from Communion with
'other Members of any *Chriſtian Church* what-
'ſoever.

'How fairly theſe things tend to ſtabliſh a
'Brotherly Union among *Reformed Churches*,
'they who are Prudent, and Lovers of the
'*Churches* Peace will eaſily diſcern; for if only
'the Rejection of a *fundamental Article*, or the
'maintaining ſuch a *Hereſie* as ſtrikes at the
'Root, and cuts off from Communion
'with *Chriſt*, renders our Union and Commu-
'nion impoſſible; it follows that among *Chur-*
'ches of more, or of leſs Purity, that Brotherly
'Communion may be held which we deſire,
'among the *German Churches*. Let then thoſe
'who adhere to the foundation of the *Church*

'depart

'depart from *Apoſtates*; but from thoſe who 'erre in Matters of a leſſer moment, which ſe-'perate not from Chriſt the Fountain of Life, 'let them not recede. The *Apoſtle* commands 'us to receive, not to reject *the weak in Faith.* '*We that are ſtrong ought to bear the Infirmities of* 2. '*the weak, and not to pleaſe our ſelves*, ſaith the 'ſame *Apoſtle*. That *Church* doth too much 'pleaſe it ſelf which rejects others in which 'neither *Tyranny* nor *Idolatry*, nor deadly He-'reſie is found, as men unworthy of Commu-'nion with them for ſome infirmity of under-'ſtanding, the *Fathers* of the *Ancient Church* did 'not ſo, *&c.*

'To ſay nothing of the differences betwixt 'the *Thomiſts*, and *Scotiſts*, the *Jeſuits*, and *Do-'minicans*; there is one great difference touch-'ing *the Judge of Controverſies* among *Papiſts*; 'but though the *Churches* of *Italy* and *Spain* 3. 'differ from the *French Catholicks* about this 'great Pillar of their Faith; yet is there no 'breach among them of Brotherly Communion 'on that account, let not this be told in *Gath*, 'nor mention'd in the Streets of *Aſcalon*, that 'the *Philiſtins* are more enclined to keep Peace 'and Union among themſelves than the *Iſra-'elites*. We have ſeen that this Union is poſſi-'ble, let us now ſee whether all *Princes*, *Doctors*, 'and *Chriſtian People*, be not bound by the com-'mand of God to endeavour, as much as in 'them lyes, that this brotherly Communion, as 'ſoon as may be, ſhould be eſtabliſhed among 'them. And,

First, 'That they are obliged ſo to do is evi-'dent from that of *Paul*, *if it be poſſible, as* 4. '*much as in you lyes, live peaceably with all men.* 'And if we ſhould endeavour with ſo much vi-

'gor to maintain our *Civil*, and External Peace, 'surely the *Spiritual* Peace, or Eccleſiaſtical Com-'munion among *Chriſtians* is more to be endea-'voured after; where therefore there is no 'invincible impoſſibility, the ſluggiſh or per-'verſe will Which neglects, or refuſes to yield 'obedience to that Divine Command, can no 'ways be excuſed. Nor ought any man to 'to pretend that differences in Opinion cannot 'be reconciled, if notwithſtanding, the *Schiſms* 'of the *Church* may be removed, as without 'doubt they may, *I had rather a Mill-ſtone 'were hanged about my Neck, and I caſt into the 'Sea, than that I ſhould any ways hinder a work 'ſo acceptable to God, or ſhould not with my whole 'mind and ſtrength promote it.* Now we may, by by our own confeſſion, gratifie *Diſſentors* in theſe leſſer things; for it is a contradiction in 'the very terms, to ſay, that things indifferent may not be lawfully left undone antecedently to the Command of a Superior, and conſequently that the *Superior* may not lawfully leave them uncommanded; and therefore, if they pleaſe, the *Schiſms* of the *Church*, as far as they are accidentally occaſion'd by theſe *Impoſitions*, may be removed. And it concerns them ſeriouſly to conſider his following Queſtion, *Whether it be ſafe, pious, or ſuitable to the Duty of Chriſtian Churches, not to ſtretch forth the right hand of Brotherly affection to thoſe Churches; which though they in ſome leſſer Matters erre, may notwithſtanding be Chriſt's Martyrs, and our Holy Brethren.* 'For, whether men will or no, 'tis ne-
5. 'ceſſary that all who own *Chriſt* as their *Elder 'Brother*, ſhould joyn in ſtrict and Brotherly 'Communion with all that are his *Brethren*; 'what therefore *Moſes* ſaid of old to two *Iſra-*

'elites

'*elites* ſtriving together, may be ſaid to the '*German* (yea, and the *Engliſh*) *Churches* con-'tending each with other, and cannot truly be 'Gain-ſaid, *you are Brethren why do you injure* 7 Act. 26.
'*one the other.*

'Moreover all men, *ſaith he*, muſt confeſs that 'true and Genuine Charity is as neceſſary to 'the Salvation of all the Members of *Chriſtian* '*Churches*, as the true and intire profeſſion of 'ſaving Faith, *Chriſt* having made this love the 6.
'Cogniſance whereby to diſcriminate his true '*Diſciples* from thoſe who falſly do profeſs his 'Name; Now I leave it to the Conſciences of 'all men to conſider what kind of Charity that 'is which permits *Chriſtian Churches*, by no juſt 'cauſe forbidden, to deny mutually *the Right hand of Fellowſhip*, and to abhor from joyning 'in Communion; is it not enough that we re-'cede from *the hay and ſtubble*, that is, the Errors 'of other *Churches*, unleſs we by a voluntary '*Schiſm* recede from thoſe *Churches* which 'have not yet departed from *Chriſt*? this it 'eſpecially concerns our *Seperatiſts* to con-'ſider of.

Laſtly, That which all Pious Perſons are with 'fervent Supplications to deſire, they ought as 7.
'earneſtly to endeavor after, now who doth 'not daily ſollicit *God* for the peaceable ſtate of 'the *Church*? who doth not Pray that all thoſe 'things which vex, diſturb, or any way do hin-'der the Edification of the *Church* ſhould be re-'moved? This was the wiſh of the *Royal Pſal-'miſt*, and ought to be the deſire of *Princes*, *Do-'ctors*, and all *Chriſtians*, and ſurely what they 'ſincerely ſhould deſire, they ſhould as earneſtly 'endeavour after; and therefore, having the Power in their hands, they ſhould actually re-

move all those unnecessary things which vex, disturb, and hinder the Edification of those *Churches* over which they do preside.

In order hereunto he shews the mischief of loading our publick Confessions with unnecessary Additions, saying, 'That unless the Forms 'of Publick Confessions be restrain'd to necessa-'ry and uncontroverted Doctrines, this mis-'chief will ensue, that many *Learned*, *Pious*, 'and *peaceable Pastors* will be excluded, and 'made unserviceable to the *Churches* where they 'live; and who sees not that the same may be as truly said of imposing unnecessary and controverted *Rites* or *Ceremonies*. And lastly, he concludes, 'That therefore it behoves the *Ru-'lers* of the *Church*, as being conscious of their 'own, and of the common Infirmities of Man-'kind, to be cautious lest while they do re-'quire a *too Rigid*, and exact Confession, they 'seem to weaken that sweet and chiefly ne-'cessary Communion which should be among 'themselves.

§. 5. The Reverend and Pious Bishop *Hall* in his Letter to the same *Duræus*, saith thus, 'Those 'Articles of Religion in which the *Lutherans* 'and *Calvinists* consent are abundantly suffi-'cient both to the Salvation of a Christian Man, 'and the Establishment of a perfect and solid 'Peace in the *Church* of God, the differences 'which remain among them are such as may not 'unfitly be left to be discussed in the *Schools*, but 'they in no wise ought to violate the Peace of 'any *Christian* breast, and much less of the 'Church of God. And why do we profess *Chri-'stian* Charity if we do pertinaciously refuse to 'indulge the difference of our Brethren from 'us in these *Scholastick Problems*, when we know

'that

'that our Benign *Saviour* moſt mildly tolerated, '& ſilently paſſed by more grievous Errors in his 'own *Domeſticks*? why therefore do not our *Superiors* the like in reference to their *Domeſticks*? In the ſame Letter he commends that moſt ſalutary diſtinction of *John Gerſon*, that ſome things do of neceſſity belong to Faith, and others only to the Devotion of Faith; of the firſt, it is wickedneſs to doubt; of the other we may doubt, or think otherwiſe without all peril; and why then may we not alſo doubt and act otherwiſe? *O nos oſores pacis ſi adhuc mavelimus litigare!*

To this I add his moſt Pathetical Exhortation in his Paſſion Sermon, *p.* 390, 391. 'But then 'oh Lord how long! how long ſhall thy poor 'Church find her Ornaments her Sorrows, and 'ſee the dear Sons of her Womb bleeding about 'theſe Apples of Strife? The Enemy is at the 'Gates of *Syracuſe*, how long will we ſuffer our ſelves to be taken up with Circles and Angles in the Duſt? 'Ye Men, Brethren, and Fathers, 'Help, for God's ſake put to your hands to the 'quenching of this common flame; the one ſide by Humility and Obedience, the other by Compaſſion, both by Prayers and Teats: 'who 'am I, that I ſhould revive to you the ſweet 'Spirit of Divine St. *Auguſtin*, who when he 'heard and ſaw the bitter Contentions betwixt 'two Grave and Famous Divines, viz. *Jerom* and 'Ruffin, ſaid, *heu mihi qui vos alicubi ſimul invenire 'non poſſum, Alas that I ſhould never find you together, 'how would I fall at your feet, how would I embrace 'them, and weep upon them, and beſeech you, either of 'you for other, and each for himſelf, and both of you for 'the Church of God, but eſpecially for the weak for 'whom Chriſt dyed; who, not without their own*

'great

'*great danger, ſee you two fighting in the Theater*
'*of this World*; yet let me do what he ſaid he
'would do, beg for Peace as for Life, by their
'filial Piety to the *Church* of God, whoſe Ru-
'ines follow upon our Diviſions, by their love
'of God's Truth, by the Graces of that one
'bleſſed *Spirit* whereby we are all informed and
'quickned, by the precious Blood of that *Son of*
'*God* which this day was ſhed for our Redemp-
'tion, be enclined to Peace and Love, though
'our Brains be different, yet let our Hearts
'be one.——Let us have Peace with our ſelves,
'and War with none but *Rome*, and *Hell*.

The *Biſhop* of *Cork* and *Roſs* in *Ireland*, hath freely and excellently delivered his judgment in this Matter in his Book called *The Proteſtant*
P. 118. *Peace-maker*; where, amongſt many other things to the ſame purpoſe, He ſaith thus, *I do not conceive that the Alteration of an Expreſſion, or perhaps here and there, of a whole Prayer, or two, by Law; or the diſpenſing (ſtill by Law) with ſome Ceremony* in loco, *for the ſake of ſome unſatisfy'd, but otherwiſe Regular Chriſtians, (who are not ſuppoſed of the Cathedral Body) I ſay, I do not conceive ſuch Conceſſions or Relaxation as this would break the Harmony and Beauty of our Worſhip, or diſturb the Union and Peace of our Church; I will therefore freely publiſh my thoughts to be, that whether we conſider the Nature of the thing it ſelf, or with regard to the Apoſtles Rule, not to pleaſe our*
15 Rom. 1, 2. *ſelves, but every one of us to pleaſe his Neighbour for his Good to Edification. In either regard, I ſay, there are ſome Collects, and perhaps Rubricks too, which, with all Duty and Submiſſion, I humbly conceive might be altered for the better. And further, that in ſome Seaſons, and in ſome private Places where Ceremonies want that Auguſtneſs which*

the

the advantage of Publick and Great Congregations gives them, if the obligation to a Ceremony or two were taken off, the benefit which might hence redound to the Church would be very considerable both in respect of Proselytes and strength thereby, as also perhaps in other points.

To the Arguments used by the *Reverend Bishops* of our *Church*, I will add in the second place the excellent Discourses of many Learned and Judicious *Doctors* of the *Church* of *England* to the same Effect. And,

§. 6. Answer to Char. Mistaken, p. 221.

First, The *Reverend* Dr. *Potter* thus enquires, *How can it be necessary for any Christian to have more in his Creed then the Apostles had, and the Church of their times? May the Church of after Ages make the narrow way to Heaven narrower than our Saviour left it?* (which I fear they do who make unnecessary and uncommanded Rites Conditions of Communion) *shall it be a fault to straiten and encumber the King's High-way with publick Nusances, and is it lawful by adding new Articles of Faith* (or Conditions of Communion) *to retrench any thing from the Latitude of the King of Heavens High-way to Eternal Happiness? The yoke of Christ, which he said was easie, may it justly be made heavier by the Governors of the Church in after Ages?* (And is it not made heavier by the imposing of unnecessary and doubtful things as the Conditions of Communion.) *The Apostles profess they revealed to the Church the whole Council of God keeping back nothing needful* (to be believed or done) *for our Salvation, what Tyranny then is it to impose any new unnecessary Matters on the Faith* (or practice) *of Christians, especially as the late Popes have done, under that high commanding form,* qui non crediderit (*aut fecerit*) damnabitur? *If this may be done*

Argum. 1.

2.

3.

4.

5. *done why then did our Saviour reprehend the Phariſees ſo ſharply for binding heavy burthens, and laying them upon mens Shoulders? and why did he teach them that in vain they worſhipped God teaching for Doctrines the Traditions of Men? and why*
6. *did the Apoſtles call it a tempting of God to lay thoſe things upon the Necks of Chriſtians which were not neceſſary?*

§. 7. Dr. *Stillingfleet* in his Preface to his *Irenicum*, hath theſe Arguments; which though perhaps he may, I am ſure I cannot anſwer them. He
Argum. 1. reaſons thus, 'Chriſt's deſign was to eaſe Men 'of their former burthens, and not to lay on 'more, the Duties he required were no other 'but ſuch as were *neceſſary*, and withal very juſt 'and reaſonable. He that came to take away
2. 'the inſupportable yoke of *Jewiſh Ceremonies*, 'certainly did never intend to Gall the Necks of 'his *Diſciples* with another inſtead of it, and it
3. 'would be ſtrange the *Church* ſhould require 'more than *Chriſt* himſelf did, and make other 'Conditions of Communion than our *Saviour*
4. 'did of Diſcipleſhip. What poſſible reaſon can 'be given why ſuch things ſhould not be ſuffi-'cient for Communion with a Church, which 'are ſufficient for Eternal Salvation? and cer-'tainly thoſe things are ſufficient for that which 'are laid down as the neceſſary Duties of *Chri-ſtianity* by our Lord and Saviour in his Word. 'What ground can there be why Chriſtians 'ſhould not ſtand upon the ſame terms now,
5. 'which they did in the times of *Chriſt* and his '*Apoſtles?* was not Religion ſufficiently guard-'ed and fenced in them? was there ever more 'true and cordial Reverence in the Worſhip of 'God? what Charter hath Chriſt given the 'Church to bind Men up to more than himſelf

'hath

'hath done? or to exclude those from her So- 6.
'ciety who may be admitted into Heaven? will
'Christ ever thank Men at the Great day for
'keeping such out from the Communion of his
'*Church*, when he will vouchsafe not only
'Crowns of Glory to them, but it may be *Au-*
'*reolæ* too, if there be any such things there.
'The Grand Commission the *Apostles* were
'sent out with, was only to *teach what Christ* 7.
'*had commanded them*, not the least intimation
'of any Power given them to impose, or re-
'quire any thing beyond what he himself had
'spoken to them, or they were directed to by
'the immediate guidance of the *Spirit* of God.
'It is not whether the things commanded and
'required be lawful or no, it is not whether in-
'differences may be determined or no, it is not
'how far *Christians* are bound to submit to a
'restraint of their *Christian Liberty*, which I
'now enquire after; but whether they do con-
'sult for the *Churches* Peace and Unity who do
'suspend it upon such things. How far the
'example of our *Saviour* or his *Apostles* doth
'warrant such rigorous Impositions; we never
'read the *Apostles* making Laws but of things
'supposed necessary. When the Council of the
'*Apostles* met at *Jerusalem*, for deciding a Case 8.
'that disturbed the *Churches* Peace; we see they
'would lay no other burthen πλὴν τῶν ἐπαναγκὲς
'τούτων, *besides those necessary things*, 15 Act. 29.
'it was not enough with them that the things
'would be necessary when they had required
'them; but they look'd on an antecedent Ne-
'cessity, either absolute, or for the present
'state, which was the only ground of their im-
'posing those Commands upon the *Gentile Chri-*
'*stians*. There were, after this, great Diver-

'sities

'sities of Practice, and Varieties of Obſerva-
9. 'tions among *Chriſtians*, but the *H. Ghoſt* never
'thought thoſe things fit to be made Matters of
'Laws, to which all Parties ſhould conform, all
'that the *Apoſtles* required as to theſe, was
'mutual forbearance and Condeſcenſion to-
'wards each other in them. The *Apoſtles* va-
'lued not indifferences at all, and thoſe things
'it is evident they accounted ſuch which whe-
'ther Men did them or not, was not of concern-
10. 'ment to Salvation. And what reaſon is there
'why Men ſhould be ſo ſtrictly tied up to ſuch
'things which they may do or let alone, and yet
'be very good Chriſtians ſtill? *Without all Con-*
'*troverſie the main inlet of all the Diſtractions, Con-*
'*fuſions, and Diviſions of the Chriſtian world hath*
'*been by adding other Conditions of Church Commu-*
11. '*nion than Chriſt hath done.* Would there ever
'be the leſs Peace and Unity in the *Church*, if a
'diverſity were allowed as to practiſes ſuppoſed
'indifferent? yea, there would be ſo much
'more, as there was a mutual forbearance and
'condeſcenſion as to ſuch things. The Unity
'of the *Church* is an Unity of Love and Affe-
'ction, and not a bare Uniformity of Practice
'and Opinion, this latter is extreamly deſire-
'able in a *Church*; but as long as there are ſeve-
'ral ranks and ſizes of Men in it, very hardly
'attainable, becauſe of the different perſwaſions
'of Mens minds as to the lawfulneſs of the things
'required, and it is no commendation for a
'Chriſtian to have only the Civility of *Procru-*
'*ſtes* to commenſurate all other Men to the Bed
'of his own Humour and Opinion. *And in the*
'*ſame Excellent Preface he ſaith thus.* If a Spirit
'of meekneſs, gentleneſs, and condeſcenſion;
'if a ſtooping to the weakneſs and infirmities of
'others;

'others; if a purſuit after Peace even when it 'flies from us, be the indiſpenſable Duties and 'Characteriſtick Notes of thoſe that have more 'than the Names of *Chriſtians*; it may poſſibly 'prove a difficult inqueſt to find out ſuch for the 'Crouds of thoſe that ſhelter themſelves under 'that Glorious Name.

In the Book it ſelf, *P.* 2. He argues thus: *Argum.* 1. 'Where probable Arguments are brought for 'the maintaining one part of an Opinion, as 'well as another, though the Arguments brought 'be not convincing for the neceſſary entertain-'ing either part to an unbyaſs'd underſtanding, 'yet the difference of their Opinions is Argu-'ment ſufficient that the thing contended for is 'not ſo clear as both Parties would make it to be 'on their own ſides, & if it be not a thing of neceſ-'ſity to Salvation, it gives Men ground to think 'that a final deciſion of the Matter in Contro-'verſie was never intended as a neceſſary means 'for the Peace and Unity of the *Church* of *God*. 'For we cannot with any ſhew of Reaſon ima-'gine that our *Supreme Law-giver* and *Saviour*, 'who hath made it a neceſſary Duty in all true 'Members of his *Church* to endeavour after the 'Peace and Unity of it, ſhould ſuſpend the per-'formance of that Duty upon a Matter of Opi-'nion; which, when Men have uſed their out-'moſt endeavours to ſatisfie themſelves about, 'they yet find that thoſe very Grounds which 'they are moſt inclinable to build their Judg-'ments upon, are either wholly rejected by o-'thers, as wiſe and able as themſelves, or elſe 'it may be they erect a far different *Fabrick* upon 'the very ſame Foundations. Now let any man peruſe the Arguments of the *Diſſenters* againſt Conformity to *Symbolical Ceremonies*, and he will

will find them ſtrengthned with the ſuffrage of many Grave and *Learn'd Divines* both of our own and other *Churches*; their Arguments muſt therefore ſhew, if this Diſcourſe hold Good, that the Peace and Unity of the *Church* ought not to be ſuſpended upon Submiſſion to them, and men muſt have ſufficient Ground to think that the deciſion of the Controverſie concerning them was not intended as a neceſſary means for the Peace and Unity of the *Church* of God in theſe Kingdoms.

Argum. 2. Moreover, *It is no ways conſiſtent*, ſaith he, *with the Wiſdom of Chriſt in founding his Church, and providing for the Peace and ſettlement of it, to leave it at the Mercy of Mens private Judgments and Apprehenſions of things, than which nothing more uncertain, and thereby make it to depend upon a condition never likely to be attained in this World, which is the Agreement and Uniformity of Mens Opinions, for as long as Mens faces differ, their judgments will.* Since therefore the Experience of above One hundred years hath taught us that Men are never likely to agree, or to attain to Uniformity in judgment touching the lawfulneſs of the impoſed *Ceremonies*, it cannot be conſiſtent with the Wiſdom of *Chriſt* in providing for the Peace and Settlement of his *Church* in theſe *Kingdoms*, to make it depend on this Condition of our agreeing judgment in theſe Matters; and therefore he cannot be ſuppoſed to have given his *Miniſters Authority* to require theſe things as the Conditions of Communion.

P. 60. *Argum.* 3. *That Laws reſpecting indifferent things may be repealed I cannot*, ſaith he, *imagine that any have ſo little reaſon as to deny upon a different ſtate of Affairs from what it was when they were firſt Enacted,*

tled, or when they cannot attain the Ends they are designed for, the Peace and Order of the Church; but rather tend to embroyl it in trouble and confusion. Since then Experience doth teach that these Laws of our *Church* concerning things indifferent have not, and in that diversity of judgment which is among us, cannot attain their designed End, *viz.* The Peace and Order of the *Church*; but rather tend to embroyl it in Trouble and Confusion, it cannot be denied but that they may be lawfully repealed.

P. 63. He proceeds thus. 'In order to so desirable an Union and Accommodation, I shall 'not need to plead much from the Nature of the 'things we differ about, the lowness of them 'in Comparison of the great things we are a-'greed in, the fewness of them in Comparison 'of the multitude of those weighty things we 'ought most to look after, the benefits of Union, 'the miseries of Division, which if our lamen-'table Experience did not tell us of, yet our 'Consciences may. But I shall crave leave hum-'bly to present to serious Consideration some 'Proposals for accommodation; which is an at-'tempt that nothing but an earnest desire of 'Peace can justifie, and I hope that will. And having advised in reference to these our Controversies to have regard to the Primitive Church of the first Four Centuries, he saith, *I am sure it is contrary to the Primitive Practise, and the Moderation then used, to suspend or deprive Men of their Ministerial Function, for not conforming in Habits, Gestures, or the like.* And again, *He must be a great Stranger in the Primitive Church that takes not notice of the great diversity of Rites and Customs used in particular Churches, without any censuring of those who differed* P. 64. *Argum.* 4. P. 65.

from them, or if any by inconsiderate Zeal did proceed so far, how ill it was represented by other Christians. And P. 66. *We see the Primitive Christians did not make so much of any Uniformity in Rites and Ceremonies; nay, I scarce think any Churches in the Primitive times can be produced that did exactly in all things observe the same Customs, which might be an Argument of Moderation in all as to these things; but especially in pretended Admirers of the Primitive Church.* And then he concludes with that Divine *Aphorism* of St. *Augustine*, Indignũ est ut propter ea quæ nos deo neq; digniores, neq; indigniores possunt facere, alii alios vel condemnemus, vel judicemus; *It is an unworthy thing for Christians to condemn and judge one another for those things which do not commend us to God.*

Argum. 5.

In his Sixth Chapter §. 2. *p.* 107. He thus speaks, 'Under the Gospel it is not meer difference of Opinion, Judgment and Apprehension which lays Men open to the *Censures* of that Power which Moderates and Rules a *Religious Society*; but the endeavour by difference of Opinion to alienate Mens spirits one from another, and thereby to break the *Society* into Fractions and Divisions, is that which makes Men liable to Restraint and Punishment, from whence it follows that where the Peace and Unity of the *Church* may be preserved, and yet Men keep up different apprehensions of things, there is nothing deserving any severe Animadversions from the *Rulers* of that *Society*, for a Power corrective and vindictive, must suppose something acted contrary to the Laws and *Rules* of the *Society*, and the end of committing that Power into the hand of *Governors*; now here is nothing of that Nature, for the

Argum. 6.

Laws

'Laws of mutual *Society* are obſerved, and the 'end of *Church-Government* is to ſee *ne quid Ec-* 'cleſia detrimenti capiat, leſt the *Church*, as a So- 'ciety, be any ways prejudiced, which cannot 'be while Men maintain that Love and Affe- 'ction, and Communion which becomes *the* '*Members of ſuch a Society*. Since then theſe Ceremonies being abated, and ſcrupled Expreſ- ſions of the *Lyturgy* being changed, Men may ſtill retain that Love and Affection and Commu- nion which becomes the Members of a *Church-Society*, the *Church* cannot be prejudiced by her ſo doing.

And *P.* 121. 'Were we ſo happy but to take *Argum.* 7. 'off things granted unneceſſary by all, and ſuſpe- 'cted by many, and judg'd unlawful by ſome, 'and to make nothing the Bonds of our Commu- 'nion but what Chriſt hath done, *viz. One Faith*, 'One Baptiſm, &c. allowing a liberty for Matters 'of indifferency, and bearing with the weakneſs 'of thoſe who cannot bear things which others 'account lawful, we might indeed be reſtored 'to a true *Primitive* luſter far ſooner than by 'furbiſhing up ſome antiquated Ceremonies 'which can derive their Pedigree no higher than 'from ſome *Ancient* Cuſtom and Tradition. 'God will one day convince Men that the Union 'of the Church lyes more in the unity of Faith 'and Affection, than in the Uniformity of 'doubtful Rites and *Ceremonies*. And oh that now might be that acceptable Day!

'The Bond of Church Communion, *ſaith he*, *P.* 122. 'ſhould be ſomething common to ſtrong and 'weak Chriſtians, as St. *Auſtin* ſaith of the Rule 'of Faith, that it is *Puſillis magniſq; Communis*, 'and certainly the *Primitive Church*, that did not 'charge Mens Faith with ſuch a load of *Articles*

'as now in these latter Ages Men are charged 'with, would much less burthen Men with im- 'posing doubtful Practises upon them as the 'Ground of *Church Communion*. And if so, they 'who do it, must do what the *Primitive Church* 'would not have done.

Ibid. And 'for Publick forms of Divine Service, 'such of all things should be so composed, as to 'be the least subject to any scruple from any *Argum.* 8. 'Persons whatsoever, being on purpose propo- 'sed for the declaring Mens unity and consent 'in the Publick Worship; and those who are 'the most addicted to any form can never plead 'it unlawful to amend it; whereas others may 'that it is unlawful, or inconvenient at least to 'use it without such Alterations; and therefore 'were there that mutual condescension which 'was most certainly in the truly *Primitive* 'Church in the *Apostles* times, our breaches as 'to this thing too might soon be closed up, and 'the voice of *Schism* be heard among us no 'more. It argued very much the Prudence and 'Temper of the *French Churches* in Compo- 'sing their Publick Forms of Prayer that they 'were so far from inserting any thing Contro- *De Secess. ab Eccl. Rom. & pace inter Evangel. p.* 225. 'versial into them, that *Amyraldus* tells us, the 'Papists themselves would use them, *and that* 'which Men would scarce believe unless they saw it, 'they inserted them into their own Prayer Books; 'the same temper was used by our *Reformers* 'in the Composing our *Lyturgy* in reference to 'the *Papists*, to whom they had then an especial *Argum.* 9. 'Eye, as being the only Party then appearing 'whom they desired to draw into their Com- 'munion, by coming as near them as they well 'and safely could. And certainly those Holy 'Men who did seek by any means to draw in

'others

'others at such a distance from their Principles 'as the *Papists* were, did never intend, by what 'they did for that end, to exclude any truly ten-'der Consciences from their Communion, that 'which they lay'd as a bait for them, was never 'intended by them as a Hook for those of their 'own Profession; but the same or greater Rea-'son which made them seek so much at that 'time, (before the Rent between the *Papist* and 'us was grown to that height it is now at, they 'being then in hopes by a fair complyance to 'have brought the whole Kingdom to joyn with 'them) I say the same reason which at that time 'made them yield so far to them then, would 'now have perswaded them to alter and lay aside 'those things which yield matter of Offence to 'any of the same Persuasion with themselves 'now; for surely none will be so uncharitable 'towards those of his own Profession, as to 'think there is not as much Reason to yield in 'complyance with them, as with the *Papists*. 'And it cannot but be look'd upon as a token of 'God's severe displeasure against us, if any 'though unreasonable Proposals of Peace be-'tween us and the *Papists* should meet with such 'entertainment among many, and yet any fair 'offers of Union and Accommodation among 'our selves, be so coldly embraced and enter-'tained.

§. 8.

The Learned and Judicious Mr. *Hales* pro-pounds it as a Remedy to prevent *Schism*, 'to 'have all *Lyturgies* and Publick Forms of Service 'so framed, as that they admit not of particu-'lar and private Fancies, but contain only such 'things in which all *Christians* do agree; for, saith he, 'consider of all the *Lyturgies* that 'are, and ever have been, and remove from

Tract of Schism p. 215, 216, 217.

'them what is Scandalous to any Party, and 'leave nothing but what all agree on, and the 'evil shall be, that the Publick Service and Ho-'nor of God shall no ways suffer; whereas to 'load our Publick Forms with the private Fan-'cies in which we differ, is the most Soveraign 'way to perpetuate Schism to the World's End; 'Prayer, Confession, Thanksgiving, Reading 'of Scriptures in the plainest and simplest man-'ner, were Matter enough to furnish out a suf-'ficient *Lyturgy*, though nothing either of pri-'vate Opinion, or of *Church Pomp*, of Gar-'ments or prescribed Gestures, of *Imagery*, of '*Musick*, of Matter concerning the Dead, of 'many Superfluities which creep into the *Church*, 'under the Name of *Order* and *Decency*, did in-'terpose it self. To charge *Churches* and *Ly-'turgies* with things unnecessary, was the first 'beginning of all *Superstition*; and when Scru-'ples of Conscience began to be made or pre-'tended, then *Schisms* began to break in; If 'the *Spiritual Guides* and *Fathers* of the *Church* 'would be a little sparing of incumbring *Chur-'ches* with Superfluities, and not over-rigid ei-'ther in reviving obsolete Customs, or impo-'sing new, there were far less danger of *Schism* 2. 'or *Superstition*; and all the inconvenience would 'be but this, they should in so doing yield a lit-'tle to the imbecillities of *Inferiors*, a thing 'which St. *Paul* would never have refused to do.

Ibid. p. 121. *Thus speaks*, saith Dr. *Still. that excellent Per-son, whose words I have taken the pains to tran-scribe, because of that great Wisdom, Judg-ment, and Moderation contained in them, and the seasonableness of his Counsel and Advice to the present posture of Affairs among us.*

That

That incomparable Book of Mr. *Chillingworth*, was Licenced by *Richard Baily* Vice-Chancellor of *Oxford*, by Dr. *Prideaux* Regius Profeſſor there, by Dr. *Fell* Margaret-Reader there, in the year 37. and by Dr. *Stradling* in the year 63. who all unanimouſly declare, *That they find nothing in it alien from, adverſe, or contrary to the Doctrine or Diſcipline of the Church of* England; and if ſo, what I here plead for muſt be agreeable to the Doctrine and Diſcipline of that *Church*. §. 9.

For, Firſt, That excellent Perſon treating of that Aſſertion of Dr. *Potter*, That the *Apoſtles Creed contains all Points of ſimple belief which are neceſſary to Salvation*; he ſpeaks thus, Sure I am, 'If his Aſſertion be true, as I believe it is, 'a *Corollary* may preſently be deduced from it, 'which, if it were embraced, cannot in all rea- 'ſon but do infinite Service both to the Truth 'of *Chriſt*, and Peace of *Chriſtendom*; for ſee- 'ing Falſhood and Error could not long ſtand 'againſt the Power of Truth, were they not 'ſupported by *Tyranny*, and worldly advanta- 'ges, he that could aſſert *Chriſtians* to that li- 'berty which Chriſt and his *Apoſtles* left them, 'muſt needs do Truth a moſt *Heroical* Service, 'and ſeeing the over-valuing of the differences 'among *Chriſtians* is one of the greateſt main- 'tainers of the *Schiſms* of *Chriſtendom*, he that 'could demonſtrate that only theſe Points of 'belief are ſimply neceſſary to Salvation, where- 'in *Chriſtians* generally agree, ſhould he not 'lay a very fair and firm foundation of the 'Peace of *Chriſtendom*? Now the *Corollary* 'which I conceive would produce theſe good 'Effects, and which flows naturally from 'Dr. *Potter*'s Aſſertion is this. *That what Man* Chap. 4. §. 13. *Argum.* 1.

'or Church ſoever believes the Creed, and all the 'evident Conſequences of it ſincerely and heartily, 'cannot poſſibly, if alſo he believe the Scripture be in 'any Error of ſimple belief which is offenſive to God, 'nor therefore deſerve for any ſuch Error to be de-'prived of his life, or to be cut off from the Churches 'Communion, and the hope of Salvation; and the 'Production of this again would be this. That 'whatſoever Man, or Church, doth for any Error 'of ſimple belief, deprive any Man, ſo qualifyed 'as above, either of his Temporal life, or lively-'hood, or liberty, or of the Churches Communion, 'and hope of Salvation, is for the firſt unjuſt, cruel, 'Tyrannous; Schiſmatical, Preſumptuous, and Un-'charitable, for the Second. Now to aſſert *Chriſtians* to that liberty from Humane and unneceſſary Conſtitutions impoſed as the Condition of Communion, is certainly to aſſert them to *that liberty which Chriſt and his Apoſtles left them*, it being a plain Contradiction to ſay, That *they impoſed humane Conſtitutions touching things unneceſſary as the Condition of Communion.* And if to deprive Men of livelyhood or liberty, or of Communion with the Church for things not neceſſary to be believed as *Articles* of Faith, though they may be the Truths of God, deſerves ſo harſh a cenſure. The Good God be merciful to them who impoſe things more unneceſſary to be done, under like Penalties to the Refuſer.

Again, The ſame Judicious Perſon diſcourſing of that Aſſertion of the *Reverend Biſhop* Uſher, *That in thoſe Propoſitions which without all Controverſie are univerſally received in the whole Chriſtian world ſo much Truth is contained, as being joyn'd with Holy Obedience, may be ſufficient to bring a Man to everlaſting Salvation, and that as*

many

many as walk according to this Rule, Peace shall be upon them. He saith, 'This is as Great, and as 'Good a Truth, and as necessary for these miserable times, as possibly can be uttered; For 'this is most certain, that to reduce *Christians* 'to Unity of Communion, there are but two 'ways that may be conceived probable, the one 'by taking away diversity of Opinions touching 'Matters of Religion, the other by shewing 'that the diversity of Opinions which is among 'the several Sects of *Christians* ought to be no 'hindrance to their Unity in Communion. Chap. 4. §. 39, 40. *Argum.* 2.

'Now the former of these is not to be hoped 'for without a Miracle, unless that could be 'done which is impossible to be performed, 'though it be oft pretended; that is, unless it 'could be made evident to all Men *that God hath 'appointed some visible Judge of Controversies, to 'whose judgment all are to submit themselves*; what 'then remains but that the other way must be 'taken, and *Christians* must be taught to set an 'higher value upon those high Points of Faith 'and Obedience wherein they agree, than upon 'those Matters of less moment wherein they 'differ, and understand that agreement in those 'ought to be more effectual to joyn them in one 'Communion, than their difference in other 'things of less moment to divide them. When 'I say in one Communion, I mean in a common 'Profession of those *Articles* of Faith wherein 'all consent, a joynt-worship of God after such 'a way as all esteem lawful, and a mutual per-'formance of all those works of *Charity* which '*Christians* owe to one another. And to such a 'Communion what better inducement could be 'thought of, than to demonstrate that what 'was universally believed of all *Christians*, if it

'were

'were joyned with a love of Truth, and with 'Holy Obedience, was ſufficient to bring Men 'to Heaven! for why ſhould Men be more ri- 'gid than God? why ſhould any Error exclude 'any man from the Churches Communion, which 'will not deprive him of Eternal *Salvation.* Theſe, theſe are *Queſtions* which cannot be eaſily Anſwered by them who know they are commanded to *be merciful, as their Heavenly Father is merciful*, and cannot think God would have them excluded from the means of Salvation, whom he himſelf will ſave.

Argum. 3. And §. 16*th* of the ſame Chapter he ſpeaks thus. 'This Preſumptuous impoſing of the Sen- 'ſes of Men upon the Words of God, the ſpe- 'cial Senſes of Men, upon the general Words of 'God, and laying them upon Mens Conſciences 'together, under the equal penalty of Death 'and Damnation; This vain conceit that we 'can ſpeak of the things of God, better than in 'the Words of God. This deifying our own 'Interpretations, and *Tyrannous* enforcing them 'upon others. This reſtraining of the Word 'of God from that latitude and generality, and 'the underſtandings of Men from that *liberty* 'wherein *Chriſt* and his *Apoſtles* left them, is, and 'hath been the only fountain of all the Schiſms 'of the *Church*, and that which makes them im- 'mortal, the common incendiary of *Chriſten- 'dom*, and that which tears into pieces not the 'Coat, but the Bowels and Members of Chriſt, '*Ridente Turca, nec dolente Judæo.* Take away 'theſe walls of Separation, and all will quickly 'be one. Take away this Perſecuting, Burning, 'Curſing, Damning of Men for not ſubſcribing 'to the *words of Men*, as the Words of God. Re- 'quire of *Chriſtians* only to believe *Chriſt*, and

to

'to *call no man Maſter*, but him only; let thoſe 'leave claiming Infallibility, who have no title 'to it, and let them who in words diſclaim it, 'diſclaim it alſo in their actions; in a word take 'away *Tyranny*, which is the *Devil*'s Inſtrument 'to ſupport Errors and Superſtitions, and Impie-'ties in the ſeveral Parts of the World, which 'could not otherwiſe long withſtand the Power 'of Truth, I ſay take away Tyranny, and re-'ſtore *Chriſtians* to their juſt and full liberty of '*captivating their underſtanding to Scripture only*; 'and as Rivers, when they have a free paſſage, 'Run all to the Ocean; ſo it may well be hoped 'by God's Bleſſing, that Univerſal liberty thus 'moderated, may quickly reduce *Chriſtendom* to 'Peace and Unity. Theſe thoughts of Peace, I 'am perſwaded, come from the God of Peace, 'and to his Bleſſing I commend them.

And Chap. 5. §. 80. He makes this Enquiry, 'whether they who for the ſlips and infirmities 'of others, which they ought to tolerate, or 'upon ſome difference in matters of *Order* and '*Ceremony*, or for ſome Error in Doctrine, nei-'ther pernicious, nor hurtful to Faith or Piety, 'ſeparate themſelves from others, or others 'from themſelves, can pretend that they do 'not ſeparate from others; but only reform 'themſelves?

The Learned and Pious Dr. *More*, in his Pre-face to the *Myſtery of Godlineſs*, hath many plain and pertinent Paſſages to this effect; for to omit what he doth conſequentially aſſert, That *'tis an Anti-Chriſtian uſe of Church-Government to direct it to the upholding of uſeleſs or miſchievous Opinions, ſcandalous Ceremonies, and enſnaring Inventions of Men*; He poſitively Aſſerts, *P.* 19. 'That the object of *Church Diſ-*

§. 10. *P.* 18.

'*cipline*

'cipline ought to comprehend nothing but what 'is ſound and purely *Apoſtolical*; that is the in- 'diſputable Truths of our Religion, ſuch as we 'are ſure to be the Mind of *Chriſt*, and his *Apo- 'ſtles*, namely the general acknowledged *Articles* 'of the *Chriſtian* Faith, and plain and indiſpen- 'ſable Duties of Life. For theſe are ſuch as de- 'ſerve to be held up with all poſſible care and 'ſtrictneſs; other things ſo gently recommen- 'ded, that no conſcientious Man may be pinch'd 'thereby. And *P.* 28. Speaking of what he had delivered in his Book concerning Liberty of Conſcience, He ſaith, 'That this performance 'cannot but be diſtaſtful to ſuch as being very 'cold at home, letting their hearts freeze to the 'indiſpenſable Duties of a *Chriſtian*, which is to 'be conformable to the Life of *Chriſt*, in Hu- 'mility, holy Love, and unſpotted purity of 'Converſation, do in ſtead of it, with Zeal 'ſcalding hot, ſeek to hale and force other 'Men by external Compulſion to a Conformity 'to their fooliſh, and uſeleſs Opinions and *Ce- 'remonies*. Now what is it, ſaith he, but a No- *Argum.* 1. 'torious Specimen of Pride, thus to force others 'to acknowledge their wiſdom by making them 'profeſs to be of their Opinion; and what but 'Injuſtice and barbarous Cruelty to afflict Men 'for what they cannot help, and in what they 'do not Sin? and what but plain Rebellion 'againſt God to wreſt his Scepter out of his 'hand, by which he ruleth in the Conſciences 'of Men, and to uſurp this *Empire* to themſelves. 'And *p.* 29. he adds, That to be ſo ſtreight to 'one another, as not to acknowledge the mutu- 'al right of Liberty of Conſcience, ſeems enor- 2. 'mouſly harſh and *Unchriſtian*. For we all agree- 'ing in the truth of the *Scriptures*, which certainly

'are

'are sufficient to Salvation, since the belief and 'practice of what is plain in them, will not fail 'to carry us to Heaven, what an unreasonable 'thing is it that there should be that hatred and '*Persecution* against those that *God* so well ap- 'proves of, that he will save them, and *Christ* so 'dearly loved, that he *Gave his life a ransom for* '*them?* And lastly, 'a mutual agreement, *saith* '*he*, in bearing with one anothers dissents in the 'Non-fundamentals of Religion, is really a 'greater Ornament of Christianity, than the 'most exact uniformity imaginable, it being an 'eminent exercise of Charity, the flower of all Christian Graces, and the best way, I think, at the long run to make the Church as Uniform as can justly be desired.

In his 14th Chapter he proceeds to pass his judgment on the *Ceremonies* now in Controversie; and declares, §. 10.

First, Touching the Communion, 'That 'none are to be excluded from it that profess 'their belief of the *Holy Scriptures*, and of the '*Apostles Creed*, in the plain, literal, and Histo- 'rical sence thereof, unless they stand guilty 'of some gross and scandalous Sins, and do 'persist therein impenitent and unreclaimed. 'And as for the posture of the *Communicant*, as 'there are none that are so curious as to reduce 'it to that in which *Christ* and his *Disciples* cele- 'brated the last Supper; so none ought to be so 'captious as to take offence, if one receive the 'Communion Kneeling in Devotion to God, and 'humble thankfulness for that great benefit 'that is signified thereby.---Nor if another take 'it Sitting, as it is a Celebration of a Supper, 'or that he may clear himself of the suspicion 'of *Idolizing* the outward Elements of Bread

'and

'and Wine. For it is as well unjuſt as uncharitable to be at all *ſcandalized* at actions that 'have ſuch innocent, and allowable Grounds, 'and that moſt unſufferable at the Celebration 'of ſuch a *Myſtery* as is wholly made up of 'love and affection to Chriſt, and to one ano-'ther. I confeſs an Uniformity would look 'better in outward ſhew, but is not worth the 'leaſt ſtir and violence in diverſities of actions, 'or rather Circumſtances interpretable to ſo 'Good a meaning, and the real exerciſe of our '*Charity* in leaving every one free, is every whit 'as ſuitable to this ſolemn Performance as the 'moſt exquiſite Uniformity, if devoid of the 'Spirit of meekneſs, and mutual forbearance.

Secondly, 'As for *the Croſs in Baptiſm*, he de-'clares that it was ſo ſeaſonable at the firſt In-'ſtitution of it, while profeſſed *Pagans* were 'mingled among *Chriſtians*, and ſo ſignificant 'always, that if the *Church* cannot make ſuch 'an additional as this, ſhe cannot make any at 'all; but *Unity of hearts being better than Uni-'formity in actions indifferent*; there ought to be 'no breach, nor quarrel about theſe things; but 'if the *Parents* conſcienſciouſly deſire the Childs '*Baptiſm* ſhould be deferr'd till years of Diſcre-'tion, or that it ſhould be Baptized in its Infan-'cy, if they like the *ſigning of it with the ſign of 'the Croſs*, or the omiſſion of it, the *Miniſter* 'will conciliate more Authority to himſelf by 'profeſſing his indifferency in theſe things, and 'his high value of the indiſpenſables of *Chri-'ſtianity*, and of his tender regard to the Con-'ſciences of Men (which is a thing more ſacred 'than any Ceremony which is not of God's own 'Inſtitution) than if he drew too hard to an '*Uniform* compliance in things where Chriſt

'hath

'hath left us free, for the visible exercise of pro-
'fessed Charity and kind forbearance, is a more
'comely ornament of the *Church*, then constrain-
'ed Uniformity, nay I will add that a constant
'profession of an indifferency may sooner make
'the *Church* Uniform, then the placing Religion
'in these things, for contestation ceaseth when
'the object is judged of little value.

In his *Apology* p. 540. he says thus, 'To §. 11.
'make *Protestants* very careful and tender of
'over harshly using of any of their sincere and
'conscientious Members in point of difference in
'Opinion or *Ceremony*, is in my apprehension,
'the most safe and becoming complexion of
'the *Church* of *Christ* that any good *Christian*
'could desire, and *p.* 542. For all *Protestant*
'*Churches* whose Religion is the Bible, it is lit-
'tle detriment or indecorum for them to use so
'well a limited indulgence as I have described
'to their weak—sincere Nurslings, but it is no
'more unseemly to permit something to them
'peculiarly, then for a tender *Mother* to in-
'dulge something to a Child that breeds Teeth,
'or is any other ways weak and sickly, or a *Ma-* 1.
'*ster* of a Family to permit, if not provide some
'proper accommodation for those of his Fami-
'ly apart, whose Infirmities or Constitutions
'make them less fit to dine or sup at his common
'Table, for this is no diminution of his Autho-
'rity, but a more discreet and commendable ex-
'ercise thereof. These things are so equitable,
'and indeed so necessary, that they can be hid
'from none to whom the life of God hath ap-
'pear'd.

'And truly saith he, the *Ancient Christians* P. 543.
'and *Fathers* have spoke more freely touching
'this subject. *Grotius*, in his Book *de jure bel-*

'li

2. 'li & pacis, gives several instances, that of *Ter-*
'*tullian*, who saith that *Lex nova non se vindicat*
'*ultore Gladio*, *The New Law doth not avenge it*
'*self by the Sword*; that of the Council of *Toledo*,
'*The H. Synod Commands that no violence be offered*
'*to any Man*, *for God hath Mercy upon whom he*
'*will*, *and when he will*, *he hardneth*. He cites al-
'so the Constitutions of *Clemens*, *Athanasius*,
'and *Chrysostom*, to the same purpose, who ex-
'pressly exclude force and compulsion in bring-
'ing Men over to *Christianity*, that also is re-
'markable which Bishop *Jewel* notes out of *Chry-*
'*sostom*, Hom. 19. in Matth. *Doth the Sheep ever*
'*persecute the Wolf? no, but the Wolf the Sheep, so*
'*Cain persecuted Abel, not Abel Cain; so Ismael*
'*persecuted Isaac, not Isaac Ismael; so the Jews*
'*Christ, not Christ the Jews; so Hereticks the Chri-*
'*stians, not Christians Hereticks*; whereby he
'plainly implies that Persecution for Conscience
'sake is a very *Unchristian* or *Antichristian* Sym-
'ptom; and smartly again in the same Homily,
'*He that is a Persecutor, is no Sheep of Christ but*
'*a Wolf*; which should make any man afraid to
'feel any persecutive Motions arise in his breast,
'as being indications of a *Cainish*, *Ismaelitish*,
'and *a Wolvish Nature*, and a certain sign that
'he is none of the Sheep of Christ.

And *P.* 554. He saith, 'It would be very
'suitable that the *Reformed Churches* would be-
'come more purely *Apostolical*, as well in Life,
'as Doctrine, that they would order all their
'Opinions and *Rites*, and the whole *Oeconomy* of
'their *Churches*, to the Promotion of unblemish'd
'Holiness, *Christian* Love, and mutual Amity
'with one another, leaving off to *idolize* any
'thing above its serviceableness to the substan-
'tial designs of the *Gospel*, according to that ex-
'cellent

'cellent Deſcription of it by St. *Paul* to *Titus*.
'*For the Grace of God which bringeth Salvation* 2 Tit. 11. 12.
'*hath appeared to all Men, teaching us that denying*
'*ungodlineſs and worldly luſts we ſhould live righte-*
'*ouſly, ſoberly, and godly in this preſent World,*
'*looking for the bleſſed hope, and glorious appearance*
'*of the great God, and our Saviour Jeſus Chriſt,*
'*who gave himſelf for us, that he might redeem us*
'*from all iniquity, and purifie to himſelf a People*
'*zealous of Good works*; This, ſaith he, is that
'grand and indiſpenſable deſign of the *Goſpel*,
'and which ſhould be the meaſure of all our Zeal
'and Activity in either *Rites* or Opinions, and
'make the *Reformed Churches* to ceaſe all Con-
'tentions about thoſe things which make nei-
'ther for, nor againſt this deſign, and to turn
'all their Zeal againſt ungodlineſs, and worldly
'luſts, and to uſe all their fervency of Spirit in
'the behalf of Sobriety, Righteouſneſs, and real
'Godlineſs, for thus ſhall they ceaſe to be any
'longer leſſer *Babylons*, Cities of Diviſion and
'Confuſion, and ſo clear up at length into one
'*Holy City of God*. Having preſaged this, he
'demands, 'What harm it is to preſage ſo well
'of the *Reformation*, as that after the decurſion
'of the years of their Childhood, God will ripen
'them into a more manly ſenſe of the great and
'indiſpenſable Duties of the *Goſpel*, that he will
'not tolerate, nor connive any longer at their
'childiſh ſquabbling about Nutſhels, Counters,
'and Cherry-ſtones; that he will reprove them
'ſharply for their uncharitable bitterneſs one
'againſt another, and menace them even with
'deſtruction, if they leave not off their Ani-
'moſities and Aſperities of Mind about toys
'and trifles, and hold faſt to the *Royal Law of*
'*Love, if ye bite and worry one another, take* 5 Gal. 15.

'heed that ye be not consumed one of another.

And P. 560, 561. 'It would, saith he, be the 'Glory and Interest of all the *Reformed Churches* 'to exercise their Power and Jurisdiction, and 'afford their main Countenance to the farther- 'ing of the Conformity of Mens lives to the in- 'disputable Rules of Righteousness which God 'hath indispensably commanded, and as for such 'Opinions as make neither for, nor against the 'known and acknowledged designs of the *Gospel* 'of *Christ*, to set no value upon them one way or 'other, nor to illaqueate any Mens minds need- 'lesly by any Definitions or Determinations of 'their own, or by adhering to any decisions of 'others in Points which make nothing to the 'aboveſaid designs, which would prevent the 'sowing of the seeds of endless Squabbles in the '*Church*, and disenable malevolent Men from 'doing the free and ingenious undeserved Mis- 'chief, by representing them as *Heterodox*, 'though it be in such Points only as the inte- 'rest of the *Church* of Christ is not concerned at 'all in, whether they be true or false, such need- 'less decisions as these cannot serve the true in- 'terest of any *Church*, though they may serve 'the turn of particular impeevish'd Spirits to 'incommodate the most hearty, harmless, and 'most conscientious *Christians*, when ever they 'have a Pique against them; when in the mean 'time they that believe all things alike, that is 'indeed nothing at all, shall be Armor-proof, 'and seem the most unexceptionable *Orthodox* '*Sons of their abused Mother*.

'Wherefore the Duty of compromising with 'a Man's *Church* in doubtful and disputable Opi- 'nions, does not imply that there is no Duty in- 'cumbent on the *Churches* side not tomultiply de- 'cisions

'cisions to the needless abridging of Mens Liber-
'ties,& giving occasion of differences;for indeed
'this burthening Mens belief with needless De-
'terminations of Controversies is, I must con-
'fess in my Opinion, no contemptible part of
'that old *Antichristian* Bondage ; which there-
'fore I thought fit particularly to Vindicate our
'*Church* from all imputation of.

CHAP. VIII.

The Contents.

The judgment of the Catholick, the Western, the Reformed Churches is agreeable to the present Thesis. This proved as to the Primitive Church. First, From the Practice of her Rulers, who lay'd aside some Apostolical Rites in like Cases. As 1. *The love Feasts.* §. 1. *Baptism by immersion.* §. 2. *Secondly, From their judgment shewed* (1.) *in their Advice to P. Victor in the Case of Celebrating* Easter, §. 3. *Secondly, In their deportment during the first and second Centuries towards the Judaizing Christians.* §. 4. *Thirdly, In the words of Dr.* Stillingfleet *and St.* Austin. §. 5. *This proved as to the Western and Reformed Churches from many instances of Ceremonies of a like*

Antiquity and Significancy now lay'd aside. As v. g. *First, The Kiss of Charity, the Custom of Praying for all departed Saints and Martyrs, of Praying towards the East, of Praying standing on the Lord's-Day, and from* Easter *to* Whit-Sunday *which are all now disused.* §. 6. *Secondly, From Instances relating to the Sacrament of Baptism, as* v. g. *Dipping and Trine Immersion, Reserving the Persons to be Baptized till* Easter *or* Whit-Sunday, *giving Milk and Honey to them, which are lay'd aside as well in Papish as Reformed Churches; Exorcism, the White Garment, Unction, Salt and Spittle, retained in the Romish, and rejected by Reformed Churches.* §. 7. *Thirdly, From instances Relating to the Eucharist, as* v. g. *the Ministring the Eucharist to Infants, the Participation of one and the same Loaf, the Custom of carrying home the Consecrated Bread, and sending the Eulogiæ to other Churches, which are rejected by the whole Western Church. The Custom of mixing Water with the Wine retained by the Romish and the Eastern Churches, and lay'd aside by the Reformed.* §. 8. *Kneeling at the Participation of the Sacrament a Novel Custom,* ibid. *The Judgment of Dr.* Stillingfleet *concerning the Surplice.* §. 9. *The Ancient Lyturgies, and*

and the Lyturgy of the Church of England, *have received conſiderable Alterations.* §. 10. *Three Corollaries from this Diſcourſe. Firſt, That the pretence of ſtill retaining and impoſing the preſent Ceremonies out of due Reverence to Antiquity is falſe and Hypocritical. Secondly, That it cannot juſtly be pretended that theſe Ceremonies are retained and impoſed to manifeſt the Juſtice and Equity of the Reformation, by letting their Enemies ſee they did not break Communion with them for meer indifferent things, or that we left the Church of* Rome *no farther than ſhe left the Antient Church. Thirdly, Hence it appears how ſenſleſly it is alledged that we cannot abate or change theſe Ceremonies, becauſe they have been once received and owned by the Church,* §. 11.

CHAP. VIII.

TO what I have Diſcourſed from *Scripture*, and from Reaſon, I add the Suffrage of the *Holy Fathers*. The Practice of the Univerſal *Church of Chriſt*, in her more pure, and her declining Ages. The Practice of the *Weſtern Church* in General, and the *Reformed Churches* in particular.

§. 1. And First, The *Rulers* of the *Church* in her more pure, and flourishing Condition, have agreed to lay aside some Practises in themselves laudable, and apt to *signifie*, and to excite us unto *Christian* Duties, even though they were required, or advised, or at the least were practised by the *Apostles*, and in the *Ages* when they lived. This they have done, I say, upon prudential Accounts, as by Experience they found, or in their judgments did conceive it might conduce unto the Temporal, or the Spiritual Damage of her Members to retain, or to exact, and to their Temporal or their Spiritual advantage, that they should connive at, dispense with, or establish the omission of them.

And First, That there were *Feasts of Charity* used in the very times of the *Apostles*, and that they were approved by St. *Jude*, who stiles them ἀγάπαις ὑμῶν, *the Feasts of Christians*, is evident from *Scripture*. What these Feasts were is not so certain. Dr. *Leightfoot* conceives that they were Feasts made in the Church for *Strangers*, or for *Christian Travellers* upon the *Churches* Stock, according to the Custom of the *Jews* who had a *Xenodochium* or place adjoyning to their *Synagogues*, for the reception of *Strangers*, it being Customary for the *Apostolick Churches* almost in all things to conform to the laudable Customs of the *Jewish Synagogues*, there being also mention made in Scripture of *Gajus the Host of the whole Church*, and of *Widows* washing the feet of Strangers, he thinks it is more proper to conceive the *Gnosticks* should be entertained at such Feasts, than that such Persons should be admitted to those Feasts which were appendants to the Holy Sacrament. Now should this be the Truth, and the whole Truth in this particular,

Jud. 12.
2 Pet. 2. 13.
In 1 Cor. 11. 21.
16 Rom. 23.

qular, the inference will be, that it hath seemed Good unto the *Guides* or *Rulers* of the *Church* to change, or lay aside this Pious, *Christian*, Charitable Custom. But when I do consider that it is certain in it self, and is confessed by this Learned Man, that these Love-Feasts were used in the *Church*, together with the Celebration of the Supper of the *Lord*, when I find that even *Ignatius* in the *Apostles* Age, immediately after Baptism, subjoyns προσφέρειν, καὶ ἀρχὴν ὑποτιθεῖναι, *to offer, and to celebrate the* Feast, or as the *Medicean* Copy, the *old Latin*, and the *Interpolated Copy* read, ἀγάπην ποιεῖν, *to celebrate the love Feast.* When I consider that in the following Age when *Justin Martyr* had described the manner of Receiving of the Holy *Eucharist*, he adds that *after these things we recal what we have done to our Memories,* καὶ οἱ ἔχοντες τοῖς λειπομένοις πάντα ἐπικουροῦμεν, *and we who have, help them that want,* καὶ συναθροιζόμεθα συνεδίομεν ἀλλήλοις ἀεὶ, *and we continually eat together*, viz. after the Celebration of the Sacrament. And that *Tertullian*, in the Third Century declares that upon this account their Supper was called ἀγάπη, or the Feast of Love. Lastly, when I consider that all Antiquity make mention of this Practice as an undoubted Rite, and cannot think that it could generally so obtain, had not the Practice of the *Apostolick Churches* given occasion to it, upon all these Considerations I am enclined rather to conceive that Holy Scripture, in the forementiond places, doth refer to those Love-Feasts which were annexed to the Celebration of the Holy *Sacrament.* Now they were instituted, or designed, saith *Tertullian*, inopes quosq; refrigerio juvare, *to make Provision for the Poor*, they were, saith *Clemens Alexandrinus*, δεῖγμα εὐνοίας κοινωνικῆς καὶ

Epist. ad Smyrn. §. 8.

Apol. 2. p. 98.

Apol. c. 39.

Ibid.

Pædag. l. 2. *c.* 1. p. 142.

ἐν μεταδότῳ, *a sign of Charity, and Liberality*, they were, saith *Chrysostom, the foundation of Charity, the Solace of Poverty, the Moderation of Riches, and the Doctrine of Humility*. And yet these Feasts of love being abused afterwards to Discord, and Intemperance, by the consent of the whole *Church* were laid aside, and Christians were forbidden by the *Churches Canons* ἐν τοῖς Κυριακοῖς συνεσθίειν, καὶ ἀκούσιτα στρωννύειν, *to lye down, and feast it in the Church*; τὰς λεγομένας, ἀγάπας ποιεῖν, *to Celebrate their love feasts there*, or ἐν ἐκκλησίᾳ συμποσιάζεσθαι, *to banquet in the Church*.

Hom. 27. in 1 Ep. ad Cor. To. 3. p. 417.

Concil. Laod. can. 28. Concil. Trull. Can. 74. Cod. Can. Eccl. Afric. Can. 42.

§. 2. Secondly, That Baptism in the *Apostles* time was administred by Dipping, not by Sprinkling the baptized Person, and therefore that Dipping was the Institution of our Lord or his *Apostles*, is extreamly evident; for thus this Sacrament was administred to our Blessed *Saviour*, of whom 'tis said, *That straight-way Jesus went up out of the Water, he came up, therefore he went down; behold an immersion, not an aspersion*, saith *Jeremias Patriarch* of *Constantinople*. And this immersion was used to express the great Mystery of Baptism, *viz.* our being Buried with *Christ* as to the Old man, and our Resurrection with him to newness of life. So St. *Paul* plainly intimateth saying, *How shall we that are dead to sin live any longer therein*; now that Baptized Christians are dead to Sin, he proveth from their being Buried with Christ in Baptism, saying, *Know ye not that as many as were baptized into Jesus Christ, were baptized into his death? therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life*. And again, *We are buried with him in Baptism, wherein we are also risen with him*:

ἀνέβη. 3. Matt. 16. *Ad Theologi Witeberg. Resp. 2. cap. 4.*

6 Rom. 2.

v. 3, 4.

2 Coloss. 11.

Whence

Whence it is clear, that Baptiſm then was ſo performed as to be an Image of the Burial, and Reſurrection of our *Lord*, and therefore was adminiſtred by putting the baptized Perſon under Water, and cauſing him to riſe up out of it. And yet in caſe of Sickneſs, or Danger by immerſion, the *Ancients* did admit of Sprinkling us, is apparent from the Baptiſm of the *Clinici*, i.e. ſuch Perſons as in caſe of Sickneſs were baptized in their Beds, and they acknowledged this Baptiſm to be good, *Neceſſitate cogente* in the caſe of Neceſſity, God granting his Indulgence in ſuch caſes.

Thirdly, The Apoſtle ſaith Expreſly, *Let not a Widow be choſen till the Age of Threeſcore into the office of a Deaconeſs*; and yet the General *Council* of *Chalcedon*, and another held in *Trullo* decreed when the Neceſſity of the Church ſeem'd to them to require it, that they ſhould be admitted at the Age of Forty. 1 Tim. 5. 11. Can. 15. Can. 40.

If then the *Biſhops*, and *Rulers* of the *Primitive Church* thought fit to lay aſide their *love feaſts*, which were, ſaith *Chryſoſtom*, τὸ κάλλιστον καὶ χρησιμώτατον, *a moſt excellent and uſeful Cuſtom*, τὸ θαυμαστὸν καὶ φιλάλληλον καὶ φιλόσοφον θεσμὸν, *an admirable, amicable, and Philoſophick Cuſtom*, ſaith *Theophylact*, when through the Sin of Men they were perverted from their firſt Chriſtian Uſe, and were abuſed by them to their Spiritual hurt; If in theſe Circumſtances, I ſay, they did not only not continue, but peremptorily forbid the practice of this uſeful Cuſtom, will it not well become their *Succeſſors*, who juſtly Glory in their Conformity to the more pure and Primitive Practiſe of the *Church* in other Matters, to imitate the Wiſdom, Charity, and the Compaſſion which theſe Good *Fathers* uſed In Cor. 11. v. 17. To. 3. p. 417. *Ibid.*

toward

toward their Flocks, in thus removing the occasions of their Fall, by laying aside things less significant and useful, never imposed by *Christ's Apostles*, or practised in their Days, and which through the Offence and Scandal of the weak, more certainly occasion the Ruine of their pretious Souls.

If the whole Church thought Good to dispense with that Ceremony of *Dipping* the Baptized Person which was both practised, and instituted by the *Apostles*, and which best Answers to the Spiritual import of that Ordinance recorded in the *Scriptures*, I say, if they dispensed with this Ceremony out of Compassion to Mens Bodies, why should not they who bear so great a Reverence to *Antiquity* follow their laudable example in such Matters, and in Compassion to Mens Souls dispense with their own Humane Institutions? why do they with the greatest stiffness exact Conformity unto them, when they by sad Experience find they cannot do it, without the Ruine of many Thousand precious Souls?

§. 3. Moreover the Practise and the Judgment of the *Church* of *Christ* in cases of this Nature will be farther evident from the consideration of the contest about the Observation of the Feast of *Easter*, betwixt *Pope Victor*, and the *Asiaticks*. For when *Pope Victor* had endeavoured to cut off from Communion all the *Asiatick Churches*, together with the Neighboring *Provinces*, as *Heterodox* upon that account, that they did not observe this Feast on the *Lord's-Day*, as did the *Western Churches*, but kept it at the same time with the *Jews*, and so not only *symbolized* with them in that Matter, but were sometimes Feasting when their Brethren were keeping of their Fasts.

Euseb. Eccl. Hist. l. 5. c. 24.

τῆς Ἀσίας πάσης ἅμα τοῖς ὁμόροις ἐκκλησίαις τὰς παροικίας ἀποτέμνειν ὡς ἑτεροδοξούσας τῆς κοινῆς ἑνώσεως πειρᾶται. *Ibid.*

Fasts. *Victor*'s Proceedings in this Matter were notwithstanding these Pretences, displeasing to the *Bishops* of the *Church*, insomuch that they sent him *a contrary Command to mind the things which did belong to Peace, Charity, and Unity*, and therefore did unanimously judge that in that Matter he did not act according to those Rules.

Ἀντὶ παρακελεύονται αὐτῷ τὰ τῆς εἰρήνης καὶ τῆς πρὸς τοὺς πλήσιον ἑνώσεως καὶ ἀγάπης φρονεῖν. *Ibid.*

Moreover *Irenæus* doth inform him that there was in the *Church* a Controversie not only concerning the Day on which the Feast of *Easter* was to be Celebrated; but also touching the Fast Preparatory to it, and that some held that they should only Fast one Day, some more; and others that their Fast was to continue Forty Days, and that they notwithstanding this diversity, accorded with, and peaceably demeaned themselves towards one another, and that their difference about the time of Fasting did commend their consent in Faith; and that the *Presbyters* of the *Church* of *Rome* before *Victor*, who observ'd not *Easter* after the manner of the *Asiaticks*, did notwithstanding live peaceably with them, who coming to them from those *Churches*, did differ from them in that Matter, rejecting none for not conforming to their Customs. And that when *Polycarp* came to *Rome* in the time of *Anicetus*; though he could not prevail with *Polycarp* to observe *Easter* when the *Romans* did, yet they maintained Peace with one another, and did Communicate together: And *Anicetus* permitted *Polycarp* to consecrate the *Eucharist* in his *Church*, and that the *Churches* which observed, and which did not observe the same Custom, still lived peaceably one with the other. Where,

Οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτοὺς νηστεύειν, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας οἱ δὲ τεσσαράκοντα.

First, Observe, That *Irenæus* and his fellow *Bishops* did not object against *P. Victor* that he went

went beyond his bounds, and medled with them who were not ſubject to him, as they might have done; but only that he did not act agreeably unto the Rules of Peace, Unity, and Charity, in thus endeavouring to exclude the *Aſiaticks* from Communion for ſo ſmall a Matter, whence we infer, That to reject Men from Communion on the account of Matters of this Nature, was not then thought agreeable unto the Rules of Peace, Union, and Charity; and that they, who attempt to do ſo, do not φρονεῖν τὰ τῆς εἰρήνης καὶ ἑνώσεως καὶ ἀγάπης, *ſtudy the things which make for Peace, Union, and Love.*

Secondly, Obſerve, That *Victor* by theſe *Biſhops* was commanded not to do ſo, and was ſeverely chid by them for this attempt, and then they alſo by parity of Reaſon may deſerve a Reprehenſion, who upon like accounts exclude their *Brethren* from Communion.

Ἡ διαφωνία τῆς νηστείας τὴν ὁμόνοιαν τῆς πίστεως συνίστησι.

Thirdly, Obſerve, That in the Judgment of *Irenæus*, and other *Biſhops* of the *Church*, diverſity of Cuſtoms in Matters of this Nature were to be permitted, as being not a blemiſh to, but rather a commendation of the Unity of Faith.

Οὐδὲν ἔλαττον πάντες οὗτοι εἰρήνευσάν τε καὶ εἰρηνεύουσι πρὸς ἀλλήλους. *Ibid.*

Fourthly, Obſerve, That notwithſtanding ſuch diverſity, the *Ancient Churches* maintained Peace with one another, and did not urge their *Brethren* to a Conformity with their own Cuſtoms, or refuſe Communion with them; becauſe, when they converſed among them, they thus differ'd from them; and therefore on the ſame account others ſhould not reject them from Communion, who converſe among them, only becauſe they differ from them in ſuch Matters.

Fifthly,

Fifthly, Obſerve, That this advice and judgment of *Irenaeus* was approved in After-ages, and they declared him to be truly *Irenaeus*; that is, a peaceably-diſpoſed Man, by Reaſon of his Moderation in this caſe; and God grant we may find that others of his Function may be alſo of his Temper, and deſerve his Name.

Ὁ μὲν εἰρηναῖος φερώνυμός τις ὢν τῇ προσηγορίᾳ αὐτῷ τε καὶ τρόπῳ εἰρηνοποιὸς.

Secondly, Such alſo was the Condeſcenſion and Brotherly affection of the *Chriſtians* of the firſt and ſecond Centuries towards thoſe *Brethren* who being *Jews*, held it ſtill neceſſary for themſelves to obſerve the Law of *Moſes*, as far as in their Circumſtances they were able ſo to do. For altho there were ſome among the *Gentile Converts* who would have no Communion with thoſe *Judaizing Chriſtians*, who held and practiſed ſutably to that Opinion, and neither would cohabit, nor converſe with them; yet the more ſober *Chriſtians* owned them as their *Brethren*. And *Juſtin Martyr* declared, That he approved not the ſeverity of others towards them, but that he on the contrary, held that ſuch of them who through the weakneſs of their underſtandings, ſtill thought themſelves obliged to obſerve the Law of *Moſes*, ought notwithſtanding to be received into Communion in all things, and owned as fellow Brethren, provided they believed in Chriſt, and would perform the Moral and the Perpetual Laws of Juſtice and Religion, and would live quietly with their fellow-Chriſtians, not requiring them being *Gentiles* to be Circumciſed, or keep the *Jewiſh Sabbaths*, or obſerve other things belonging to the Law of *Moſes*; But as for ſuch as do endeavour to compel the *Gentile* Chriſtians to the obſervance of their Law, or for neglect thereof refuſe to have Communion with them; ſuch

§. 4.

Dial. cum Tryph. p. 266.

Judaizing

§. 2. §. 45. *Judaizing Christians*, saith he, *I do not admit of.* *Sulpitius Severus* doth inform us, That the first *Bishops* of *Jerusalem* till *Hadrian* expell'd all *Jews* out of that City, were *all of the Circumcision*, and that the *Christian* People committed to their charge did joyn the observation of the Law of *Moses* to their Faith in Crist. *Eusebius* declares, That *Fifteen Bishops* had successively presided in that Church, who were πάντες ἐκ περιτομῆς, all of the Circumcision, & that the whole *Church* there did consist ἐξ Ἑβραίων πιστῶν, of Believing *Jews*. Now albeit the Errors of these *Judaizing Christians* was very great; especially in them who did maintain it after the Ruine of the Temple, and necessarily did cause a difference in worship among such *Christians* as observed, and did not observe the *Jewish* Festivals; yet do we never find that the *Primitive Christians* of the two first *Centuries*, renounced Communion with these *Bishops*, or this *Church* on this account, but rather gave an Honorable deference unto them. And as *Eusebius* informs us, these Bishops, by those who could best judge, were thought καλῶς ἐξασκεῖν τὴν γνῶσιν τῆς Χριστοῦ γνώσεως, *to have held the Faith of Christ sincerely, and to be very worthy of the Episcopal office.* Whence we may learn that in those purer Ages of *Christianity*, such differences in judgment did not render Men unworthy of the highest Honors, and much less of Church Communion.

Eccl. Hist. l. 4. cap. 5.

Ibid.

§. 5. To these clear Evidences of the concurring judgment of the Church in this particular, I shall add only the Discourse of the Ingenious and most Judicious Dr. *Stillingfleet*, who in his Preface to his *Irenicum* speaks thus, 'There is 'nothing in which the Primitive Church de- 'serves more to be imitated by us than in that 'admi-

'admirable Temper, Moderation, and Conde-'ſcenſion which was uſed in it, towards all the 'Members of it. It was never thought worth 'the while to make any ſtanding Law for Rites 'and Cuſtoms that had no other Original but 'Tradition, much leſs to ſuſpend Men her Com-'munion for not obſerving them; for as *Sozo-men* tells us, They judged it a very fooliſh thing for thoſe that agree in the weighty Matters of Religion to ſeparate from one another for the ſake of Cuſtoms, ſince Churches agreeing in the ſame Faith cannot be found to have the ſame Traditions; and ſo it was not only in different *Churches*, but in different places belonging to the ſame *Church*; for, as he tells us, many Cities and Villages in *Ægypt*, not only differ'd from the *Mother Church* at *Alexandria*, but from all other *Churches* beſides, in their Publick Aſſemblies, on the Evenings of the Sabbath, and receiving the Euchariſt after Dinner. This admirable temper of the *Primitive Church* might be largely cleared from that liberty they allowed to diſſenters from them in matters of Practiſe and Opinion, as might be cleared from *Cyprian*, *Auſtin*, *Jerome*, and others. The firſt who brake this Order in the *Church*, were the *Arians*, *Donatiſts*, and *Circumcellians*; whilſt the true Church was ſtill known by its priſtine moderation and ſweetneſs of deportment towards all its Members. The ſame, we hope, may remain as the moſt infallible Evidence of the Conformity of our *Church* of *England* to the *Primitive*; not ſo much in uſing the ſame Rites that were in uſe then, as in not impoſing them, but leaving Men to be won by obſerving the true Decency and Order of *Churches*, whereby thoſe that act upon a true Principle of Chriſtian

ſtian Ingenuity may be ſooner drawn to a compliance in all lawful things, than by force and rigorous Impoſitions, which make Men ſuſpect the weight of the thing it ſelf when ſuch force is uſed to make it enter. And again Chapter the ſecond, *p.* 65. He muſt be a great ſtranger in the Primitive Church that takes not notice of the great diverſity of Rites and Cuſtoms uſed in particular Churches without any cenſuring thoſe who differed from them; or if any by inconſiderate Zeal did proceed ſo far, how ill it was reſented by other *Chriſtians*. As *Victor*'s Excommunicating the *Quartodecimani*, for which he is ſo ſharply reproved by *Irenaeus*, who tells him that the *Primitive Chriſtians* who differ'd in ſuch things, did not uſe to abſtain from one anothers Communion for them; for

Socr. Hiſt. Eccl. l. 5. c. 23. οἱ τῆς αὐτῆς πίστεως ὄντες διαφωνοῦσι περὶ τὰ ἔθη πρὸς ἑαυτούς, *they who agree in the ſame Faith, do differ among themſelves in their Rites and Cuſtoms*, as *Socrates* doth largely ſhew in a whole Chapter to that purpoſe, as in the Obſervation of *Eaſter*, ſome keeping it on the 14th day of *April*; others only on the Lord's-Day. As alſo on the Obſervation of their Faſts, ſome obſerving *Lent* but for one Day, ſome two, ſome three Weeks, ſome ſix Weeks, others ſeven; and in their Faſts, ſome abſtaining from all kind of living Creatures, others only from Fleſh, eating Fiſh, and others Fowl, others abſtaining from Fruit, and Eggs; others eating only dry Bread, and ſome not that. And ſo alſo for their Publick Aſſemblies, ſome Communicating every Lord's-Day, others not. From which and other inſtances there mentioned, we ſee, ſaith he, the Primitive Chriſtians did not make ſo much of any Uniformity in Rites and Ceremonies, which

might

might especially be an Argument of Moderation in all as to these things, but especially in pretended Admirers of the *Primitive Church*. And again, *p.* 68.

I shall conclude this Discourse with a Speech of St. *Austin's* very pertinent to this purpose, *All such things which are neither founded on the Authority of Scriptures, nor determined by General Councils,* (for so he must be understood) *nor practis'd by the Catholick Church, but vary according to the Customs of places, of which no rational account can be given, as soon as Men have Power to do it, I judge them fit to be cut off without any scruple; for although we cannot positively say how such things do impugn the Faith, yet do they load our Religion with such servile burthens, from which the Mercy of God hath set us free, being content with few and most clear Sacraments) so that they make our condition worse than that of the* Jews; *for they though they were strangers to Christian Liberty had no burthens imposed upon them by the Constitutions of Men, but only by the Law and Commandment of God*; which Sentence, and reason of his, I leave to the impartial judgment of every true sober-minded *Christian*. *Ep.* 119. *ad Januar. c.* 19.

§. 6. Secondly, The Practise of the Church in latter Ages, will be abundantly sufficient to justifie the reasonableness of the thing we plead for, and answer the pretence of still retaining and imposing of these Ceremonies out of due Reverence to their *Antiquity*, and to demonstrate our Conformity unto the *Ancient Church* of Christ; for it is evident beyond all Exceptions that the whole *Church*, and more especially the *Western Churches* have generally laid aside many Practises and Customs which universally obtain-

ed in the *Pureſt Ages* of the *Church* of Chriſt, and in themſelves were apt to ſignifie and to excite us to many *Chriſtian* Duties, or teſtifie our belief of the *Prime Articles* of *Chriſtian* Faith. This both the *Romiſh* and the *Reformed Church* hath done upon Prudential accounts, as in their judgments they conceived it more conduced to the Edification of their Members, and their Spiritual or Temporal advantage ſo to do; or as they judged thoſe Rites to be abuſed to *Superſtition*, and to the *Patronage* of Error, or otherwiſe to be leſs fitting and accommodated unto the preſent Age in which they lived, it were eaſie to compoſe a Volume upon this fruitful Subject; but I ſhall ſatisfie my ſelf with the Collection of ſuch inſtances which are moſt proper to the preſent Subject. And,

16 Rom. 16. 1. Cor. 13. 12. Cor. 16. 20. Theſſ. 5. 26.

Firſt, The Kiſs of Charity was both required by St. *Paul*, and by St. *Peter*, and uſed in all the *Primitive Churches* at the end of Publick Prayer, and at the Celebration of the *Sacrament*, to teſtifie their *Chriſtian* love, whence it is ſtyled by St. *Peter*, and by the *Ancients*, φίλημα ἀγάπης, *the Kiſs of Charity*; it ſignified that they were fully reconciled to each other, and were reſolved, like Brethren, to live in Peace; whence it was called by the *Ancients*, Oſculum pacis, *the Kiſs of Peace*. I ſay, this Ceremony inſtituted by the *Apoſtles*, to ſuch excellent ends; which it ſo naturally did ſignifie, and even provoke us to Remember, is now diſuſed in all *Reformed Churches*, and in the *Roman Church*; and that *Ne ſub ſpecie boni aliquid carnalitatis ſubintret. leſt it ſhould miniſter to carnality*, and in ſtead of it a ridiculous Kiſſing of a Table containing the *Image* of our Lord, or certain Reliques of the Saints, is introduced by the *Church* of *Rome*.

Biel. Lect. 81. in Can. Miſſ. f. 175. Col. 2.

Secondly,

Secondly, It was a very ancient and general Custom of the whole *Church* of Christ to Pray for all *Departed Saints*, *though at the same time they conceived they were at rest in* Abraham's *Bosom, and in a state of Bliss and Happiness.* For such they Prayed that the whole Man (not the Soul separated only) might receive publick Remission of Sins, and a solemn acquittal at the Judgment of the Great Day, and so obtain a full escape both from all the Consequences of Sin, and a perfect Consummation of Bliss and Happiness. That this was generally the Custom of the whole Church of Christ, not only All the Ancient Lyturgies in which these Prayers for all the Faithful, excepting Christ alone, are made; but many express Testimonies of the *Ancient Fathers* do assure us; as whosoever will may see in *Dally*, De pænis & satisfactionibus humanis, *lib.* 5. and in the Reverend Bishop *Usher*'s Answer to the *Jesuits* Challenge, *Chap.* the 7*th*. That also it obtained in the close of the second Century is confessed by *Dally*; and is evident from the plain Testimonies of *Tertullian*, and of St. *Cyprian*, l. 1. Epist. 9. And yet this Custom so *General*, and *Ancient*, is lay'd aside by all *Reformed Churches*; because, although it was at first well meant and innocent, yet in process of time it proved an occasion of confirming Men in divers Errors, and particularly in that idle phancy of the *Romish Purgatory*. And by the *Roman Church* this Custom of Praying for Blessed *Saints* and *Martyrs*, is changed into Praying to them; And as themselves confess, the form of Praying for the *Apostles*, *Martyrs*, and the rest of the *Saints*, is by disuse deservedly abolished.

Ibid. l. 5. c. 2. p. 452.
De Monog. c. 10.
de Cor. Mil. c. 3.

Alphons. Mendoz. Controv. Theol. qu. Schol. 6. §. 7.

Thirdly, It was an Universal Custom of the *Primitive Church* to celebrate the *Anniversaries*, or, as they styled them, *the Birth-Dayes of their Martyrs*, doing this Honor to their Memories, partly to testifie that Reverence they had for them, and partly to encourage others to the like *Christian* fortitude; it therefore was their business at these Solemnities to recite their Sufferings, and their Triumphs, to praise their Virtues, to bless God for their Pious Examples, for their Holy Lives, and for their Happy Deaths. These *Anniversary Solemnities* were called in St. *Cyprian*'s time, *Memoriæ Martyrum, the Memories of the Martyrs*; and though it is uncertain when they first celebrated them, yet is it certain that they did it in the second *Century*. For the *Church* of *Smyrna* writing to the *Church* of *Philomelium* touching the *Martyrdom* of *Polycarp*, who suffered, saith *Eusebius*, A. 168. and of the place where they had honorably entomb'd his Bones, they do profess they would assemble yearly in that place, and celebrate the Birth-day of his *Martyrdom* with joy and gladness. The Author of the Expositions upon *Job*, which is ascribed to *Origen* informs us, That on these Days the *Clergy* and the People met together, inviting the Poor and Needy, and refreshing the Widows and the Orphans, that so, saith he, these Festivals might be both in respect of them whom we Commemorate the Memorial of that happy rest which their departed Souls enjoy, and in respect of us the Odor of a sweet smell in the sight of God. Under *Constantine* these Days were commanded to be observed with great care and strictness; for he required all his *Lieutenants* and *Governors* of *Provinces*, to see the Memorials of the *Martyrs*

Epist. 37.

*Euseb. Hist. Eccl. l.*4. *c.*15. *p.* 135.

L. 3. *f.* 39.

*Euseb. de Vita Const. l.*3. *c.*23.

tyrs duely honoured. But though these Feasts at first were celebrated with that Devotion and Sobriety, that Modesty and Simplicity which became *Christians*, and so as tended much unto Edification, yet they degenerating afterwards into excess and intemperance they were every where declaimed against by the Fathers, till they were wholly laid aside; and being also by the *Church* of *Rome* abused to Superstition, and direct invocation of these *Martyrs*, they are by all *Reformed Churches* utterly discarded.

Fourthly, The *Ancients* constantly Prayed towards the *East*; this was so Universally common, that there is scarce any *Ecclesiastical Writers* of those times who speak not of it. The Custom doubtless began very early, and is generally ascribed to the Apostles; so the Author of the Questions and Answers assures us, and tells us this was done, 'because the East was the 'most excellent part of the Creation. St. *Basil* likewise reckons it amongst the Traditions that had been derived from the *Apostles*; but tells us, the mystery of it was, that hereby they respected Paradise which God had planted in the *East*, begging of God that they might be restored to that *Ancient* Country from whence they had been cast out. *Clemens Alexandrinus* tells us, that herein they had respect to Christ; for as the *East* is the Birth and Womb of the Natural day, from whence the fountain of Natural Light doth spring, or where the Sun ariseth; so Christ the true Sun of Righteousness, who arose upon the World with the light of Truth when it sat in the darkness of Error and Ignorance, is in Scripture stiled the *East*, and therefore our Prayers are directed thither. But now this Ancient Custom is wholly altered, and

Qu. 118.

De Sp. Sto. c. 27.

Strom. l. 7. *p.* 724.

though some People Bow, they do not Pray toward the *East*.

Fifthly, It was a Custom universally observed in the Primitive Church, as *Justin Martyr* in the Second Century, and *Tertullian* in the Third inform us, to Pray standing on the Lord's-Day, and from the time of *Easter* to *Whit-sunday*, The reason of which we find in the Author of the Questions and Answers in *J. Martyr*, viz. That by this means we may be put in mind both of our Fall by Sin, and our Resurrection or Restitution by the Grace of Christ, that for six days we Pray upon our Knees, saith he, is in token of our Fall by Sin; but that on the Lord's-Day we do not bow the Knee does symbolically represent our Resurrection, by which through the Grace of Christ we are delivered from our Sins and the Power of Death. This he there tells us was a Custom derived from the very times of the *Apostles*; for which he cites *Irenæus* in his Book concerning *Easter*. This Practise they esteemed necessary, for saith *Tertullian*, *We account it wickedness to Kneel on the Lord's Day at Prayer*; and they maintained it with so much vigour, that when some began to vary from it, the great *Council* of *Nice* took notice of it, and declared their pleasure, that all *Churches* should uniformly observe it, standing on this, and the forementioned Days, when they put up their Prayers to God; but yet such was their moderation, they imposed no Penalty on the Neglecters of this Custom.

Qu. 115. *Const. Apost. l. 2. cap. 57.*

De Cor. cap. 3.

Can. 20.

Sixthly, The Office of a *Deaconess* was also of *Apostolick* Constitution, and they were very useful for tending on the Sick, preparing the *Catechumens* of the Female Sex for Baptism by instructing them in the Faith, and by unclothing

Vide Concil Chalced. Can. 15. Et notas Justelli in eundem. p. 94.

ing them in order to their being dipt, it being not agreeable to the Rules of Modesty, that this work should be done by Men of Sacred Orders, but when in After-ages they found these Persons being admitted to that Office at the Age of Forty, subject unto the frailties of the flesh, they laid aside that Institution by the Decrees of *Councils*, and the consent of the whole *Church*.

Concil. Trull. Can. 40. *Vid. Concil. Aransic. cum Can.* 26. *Spaun. Can.* 21. *Aurelian secundum.*

Now if these Rites and Customs which were all very *Ancient*, and some of them of *Apostolical Authority*, are without scruple laid aside by the whole *Church*, or by the *Western Churches*, and more especially by all *Reformed Churches*; is it not evident that it is the sense of all these *Churches* that such things may, and should be laid aside, when the advantage of the Members of the *Church* require it? If the *Kiss of Charity*, which was prescribed by the *Apostles* to the most *Christian* ends, and which so naturally signified, and did provoke Men unto Charity, was laid aside, because it, through the wickedness of Men, did minister unto Carnality? If that sacred Office of the *Deaconesses*, which was by the *Apostles* instituted unto such decent and charitable Uses, is discarded, because they afterwards were guilty of Impurities who did officiate in it; why may not Humane *Ceremonies* be laid aside, when thorough Mens Corruptions they minister to those *Schisms*, and Divisions, Strifes and Contentions, which are also fleshly works? If the Custom of Praying for *departed Saints* in token of our Communion with them, is now abolished not only in all *Popish*, but in all *Reformed Churches*; because it was abused by the *Papists* to confirm their Errors. And if the *Memories of the Martyrs*, though tending highly

to Edification, and Inſtruction were aboliſhed, when they degenerated into exceſs, and by the *Church* of *Rome* were ſuperſtitiouſly abuſed to direct invocation of them; why may not Ceremonies of a like Nature be diſcarded alſo, when by *Diſſenters* the impoſition of them is abuſed to keep up in the *Church* a wretched *Schiſm?* And if the Cuſtoms of Praying towards the *Eaſt*, and ſtanding at their Prayers on the *Lord's-Day*, by which no *Chriſtian* Church received any prejudice, and which were both as Uſeful, Significant, and *Ancient*, as any Ceremonies which we ſtill retain, are now rejected by us, with what ſincerity can we pretend that it is needful, or expedient, to retain thoſe *Ceremonies* which create ſo much miſchief in the *Church*, out of Reſpect to their *Antiquity*.

§. 7. But that I may not tire out the *Reader*'s Patience, I ſhall confine my ſelf unto the very Subjects in which this Condeſcenſion with all Humility and Deference unto my ever honored *Superiors* is pleaded for, *viz.* The *Rites* of *Baptiſm*, and of the Supper of our *Lord*, the Habits, the Attire, and other Requiſits belonging to the Perſon who was by *Canon* to *Officiate*, or to direct and govern the Publick Service of the *Church*; and laſtly, the *Lyturgies* by which they did *officiate*. In all which inſtances it is eaſie to demonſtrate that many Practiſes and Conſtitutions received by as general conſent in former Ages, and of as great *Antiquity*; and laſtly, of as proper uſe, and good ſignification as any of our preſent Rites now ſcrupled by the weakneſs of *Diſſenters*, have by the *Church* of God in general, or by the *Weſtern Church* of both Communions, or by the *Churches* of

the

the Reformation, been wholly laid aside, and that on less occasions, or for Reasons much Inferior to that of the prevention of our *Schisms*, and of the Ruine of so many precious Souls as are involved in that Guilt. And to begin with *Baptism*.

First, It was as I have shewed already, the Practise of the *Apostles*, and the *Apostolick Churches*, to *Baptize* not by *Aspersion*, but *Immersion*; by the descent of the Baptized into the Water, was signifyed his Spiritual Death unto Sin, by his ascent out of the Water, his Rising unto newness of life, as the *Apostle* doth insinuate, and all the *Ancients* do acknowledge. And that the *Primitive Churches* followed this Custom of Baptizing not by Sprinkling, but by Dipping, is confess'd by Learned Men, and evident from the *Authentick Records* of the *Church*. For that the Person Baptized was quite naked we learn from that known Saying of St. *Ambrose*, Nudi in seculo nascimur, nudi etiam ad lavacrum accedimus, *we are born naked, and we come naked unto Baptism*; from the Catechism of St. *Cyril* of *Jerusalem*, who saith, *coming to Baptism, you put off your Garments, which is a sign of putting off the Old Man*, ἀποδυθέντες γυμνοὶ ἦτε, *and having put them off you were naked*. From *Pseudo Dionysius*, who tells us, that when the Prayers were said, the Officiator ἀπαμφιέννυσι *devests the Catechumen of his Clothes*. From *Amphilochius* in the Life of St. *Basil*, who speaking of his Baptism, saith, *that with his Clothes he put off the Old Man*. From the Institution of the *Deaconesses*, who, as all Antiquity relates, were chiefly instituted to minister at the Baptism of Females, ἢ δὶ ὥραν λούτρου, that when the Body of the Woman was to be uncloth'd, it might not be

Serm. 10.

Carech. Mystag. 2. *p.* 231.

L. de Eccles. Hier. c. 116.

Vide Not. Just. in Cod. Canon. p. 94.

be seen by the Minister; but the Women that attended on that office only. And that this Custom continued in the Latin Church until St. *Bernard*'s time, is proved by *Gerard Vossius* in his Discourse upon that Subject.

De Baptismo, p. 33.

Moreover so Sacred was this Custom deemed, that they did not think it lawful to receive him into the number of the *Clergy*, who had been only Sprinkled in him Baptism, as we learn from the *Epistle* of *Cornelius* to *Fabius* of *Antioch*, touching *Novatus*; where he saith, μὴ ἔξὸν ἦν τὸν ἐν κλίνῃ διὰ νόσον περιχυθέντα ὥσπερ καὶ οὗτος εἰς κλῆρόν τινα γένεσθαι, it is not lawful that he who was Sprinkled in his Bed by reason of Sickness, should be admitted to Holy Orders; nay, it was questioned by many whether such were rightly Christened, as is apparent from the Question which *Magnus* putteth to St. *Cyprian*, *Whether they were to be esteemed Right Christians, who being Baptized in an infirm and languishing Condition*, aqua Salutari non sunt loti, sed perfusi, *were not dipped but only sprinkled with water*. And yet we find this Practice generally out of use in all the *Western Churches*, and that in lieu of it, aspersion hath obtained in Compassion to the tender Infant, who in these colder Climates might suffer in his Health by being dipt.

Euseb. Hist. Eccles. l. 6. c. 43.

Apud Cypr. Ep. 76.

Secondly, It was the Custom of the *Ancient* Church to dip the Baptized Person thrice, *viz.* at the mention of each Person of the *H. Trinity*, into whose Name he was Baptized, *Nam nec semel, sed ter, ad singula nomina in personas singulas tingimur, ter mergitamur*, saith *Tertullian*, i. e. *We are thrice put under the water, not once only, at the mention of every Person we are dip'd*; St. *Jerom* useth the same words, but more largely is this Rite described by St. *Ambrose*, saying,

Adverf. Prax. c. 28. de Cor. Milit. c. 3.

Thou

Thou wert asked, doſt thou believe in God the Father, and thou ſayd'ſt I do believe, and thou wert plunged, that is Buried; thou wert asked again doeſt thou believe in our Lord Jeſus Chriſt, and thou ſayd'ſt I do believe, and thou wert dipped; the third time thou wert asked doeſt thou believe in the Holy Spirit, and thou ſayd'ſt I do believe, and the third time thou wert plunged, that thy threefold Confeſſion might waſh away the many lapſes of thy former life. St. *Athanaſius* ſaith, that this threefold dipping, ſignifies *the Death and Reſurrection of Chriſt after three days*; and this thing was ſo much the practice of the *Church*, that in the 49th Canon of the *Apoſtles*, he that doth not uſe this trine immerſion is ſentenced *to be depoſed from his Dignity, becauſe our Lord ſaid not Baptize into my Death; but in the Name of the Father, Son, and Holy Ghoſt*; And *Zonaras* upon that Canon ſaith, ἓν μίαν ἐπινοεῖν καταδύσιν ἀσεβὲς ἐστιν, *It is impious to dip but once in Baptiſm.* St. *Chryſoſtom* derives this Cuſtom from Chriſt's Inſtitution, ſaying, *That our Lord did as it were impoſe a ſign upon every myſtery, and delivered one Baptiſm to his Diſciples in three dippings*, ſaying, *Go and teach all Nations*, &c. St. *Auſtin* ſaith, *That you are rightly dipped thrice, who are baptized in the Name of the Holy Trinity.* Pope *Pelagius* 'that many ſay they Baptize only in the Name 'of Chriſt dipping but once; whereas the Evan-'gelical Precept delivered by our Lord and Sa-'viour, admoniſheth us to Baptize in the Name 'of the *Trinity*, with trine immerſion, for our 'Lord ſaith to his Diſciples, *Go teach all Na-'tions*, &c. And *Theodoret* ſpeaking of the *Heretick Ennomius*, who firſt of all brought in ſingle immerſion, he ſaith that he ſubverted the Law delivered by *Chriſt* and his *Apoſtles*, and made a Law

Lib. 2. de Sacram. c. 7.

In dictis & Interp. Sc. qu. 94.

To. 7. Hom. De Fide, p. 290.

To 7. p. 250.

Apud Gratian. Decret. part. 3. Diſt. 4. c. 76.

Hæret. Fab. l. 4. cap. 3. p. 236. Law opposite unto it, μὴ χρῆναι λέγων τρὶς κατα-δύειν τὸν Βαπτιζόμενον, *saying that the Baptized Person ought not to be thrice dipped.* So generally do the *Ancients* agree in making this Custom to depend upon our *Saviour*'s Precept, to which St. *Jerom* adds, That *if no Scripture could be produced for it, yet the consent of the whole World in this Matter was to have the force of a Law.*

Adv. Lucif. To. 2. p. 139.

But notwithstanding this when the *Arian Bishops*, finding their advantage in this Custom, used it, and expounded it to signifie *the Substantial difference of the Father from the Son, and Holy Ghost; upon this the Bishops of* Spain *used a single immersion, and* Pope *Gregory* commends them for doing it upon this occasion, and this was brought into a Law there by the Fourth *Council* of *Toledo*; and though the trine immersion be yet continued in most *Churches*; yet ours doth take the liberty wholly to vary from them, and from the *Ancients* in this matter.

Ep. ad Leandrum. Episcop. Hispal. Can. 5.

Thirdly, Moreover it was a Custom of the Catholick *Church*, to reserve Infants and *Catechumens* till *Easter* and *Whit-Sunday* to be baptized, till *Easter* in memory of our *Saviour*'s Passion and Resurrection, which was then accomplish'd, and of both which Baptism is in Sc. said to be a representation, till *Pentecost*; because then *Christ* sent his *Holy Spirit*, whom we in Baptism do receive * and yet we now have no such Custom, neither the *Churches of God*; but on the contrary we have declared that the Infant should be Baptized within Eight days after his Birth; and that because the *Infant* is so long an *Heathen* as he is not Baptized. And here I cannot but take notice of the pertinent Conclusion of Mr. *Dally*, who having mentioned the

Vide *Cave*'s Prim. Christ. p. 307.

* And of this Custom *Tertullian* makes mention *De Baptism.* c. 19.

the Severities which Pope *Siricius* & *Leo* threatned to all that did not punctually observe this Custom, saith *Plane mirandum & miserandum sit*, *'Tis a thing to be admired and commiserated that the R. Bishops should vex any man for a mere humane thing enjoyned for Pomp and Ornament, and should contend about it as if it had been one of the chief Concernments of Christianity*; and I pray God that they alone may be found Guilty of that fault. *De Cult. Lat. Rel. l. 1. c. 3. p. 23.*

Fourthly, It also was the Custom of the Church to use a kind of *Exorcism*, or insufflation towards the Person presented to *Baptism*, that is, they breathed in his Face; this was, saith *Austin*, a most *Ancient* Tradition of the *Church*, and by it they signified the expelling of the Evil Spirit, and the breathing in of the Good Spirit of God; 'Not that they thought *P. 316.* 'saith Dr. *Cave* that every one before Baptism 'was possessed by the *Devil*, but only that we 'are by Nature Children of wrath, Enemies to 'God, and Slaves to *Satan*; nor did they lay 'any stress on the bare usage of those *Symbolick* '*Rites*, but wholly on the *Churches* Prayers 'which at the same time were made, that God 'would deliver those Persons from the Power 'of *Satan*, and by his Spirit unite them to the '*Church*. This I confess, I rather wish, than believe to be true; the very passage of St. *Austin* being directly opposite to his Assertion, for, making no mention of any Prayers of the *Church*, he saith of this very Rite, that it was *antiquissima Ecclesiæ traditio qua exorcizantur & exsufflantur parvuli, ut in Regnum Christi à potestate tenebrarum, hoc est diaboli & Angelorum ejus eruti transferantur*, a most Ancient Rite of this Church, by which Infants were exorcised, or breathed *De Nuptiis & Concup. l. 2. c. 29. To. 7. p. 856.*

breathed upon, that so being delivered from the Power of the Devil, and his Angels, they might be Translated into the Kingdom of *Christ*. However this is certain, that this Rite is now abolished.

Fifthly, It was the general Custom of the *Ancient Church* from the Third Century at least, to anoint the Person to be Baptized, and this Unction they called Crisme. By this they signified *the Unction of the Holy Spirit*, saith *Origen*, and *Cyprian* adds, that it is necessary thus to anoint those that present themselves to be Baptized, that *they receiving Chrisme may be the anointed of God, and may partake of the Grace of Christ*. 'This was a Ceremony of early date, 'saith *Cyril*, by which they signified that they 'who were Baptized were cut off from the wild 'Olive, and were ingrafted into Christ the 'true Olive-tree, and made partakers of his 'Fruits and Benefits; or it was used say others, 'to shew that now they were become Cham-'pions for Christ, and had enter'd upon a state 'of Conflict, wherein they must strive and con-'tend with all the Snares and Allurements of the 'World, as the *Athletæ* of old were anointed 'against their solemn Games, that they might 'be more expedite, and that their *Antagonists* 'might take less hold upon them. And yet the *Church* of *England*, and all *Reformed Churches* have laid aside this Custom, as being superstitiously abused by the *Papists*, by whom, and by the *Eastern Churches* it is still retained.

Hom. 8. *in Levit.*

*Ep.*70. *ad Jub. p.* 138.

*Catech. Myst.*2. *p.* 231.

Vide *Cave* Prim. Christ. *c.* 10. *p.* 317.

Sixthly, The Person Baptized being come out of the water, 'he had a white Garment put upon him to denote his having put off the Lusts of the Flesh, his being washed from the filth and

Cave ibid. *p.* 325.

'and the defilement of his former Sins, and 'his Reſolution to maintain a life of unſpotted 'Innocence and Purity, according to that ſolemn 'and ſtrict Engagement they had made in Bap-'tiſm; And from the wearing of theſe white 'Veſtments it was that *Pentecoſt*, one of the 'ſolemn times of *Baptiſm*, was call'd *White-'Sunday*, and that the Sunday after *Eaſter*, 'which was the other time, was called *Dominica 'in Albis*, becauſe then they lay'd this white 'Robe aſide: For it was the Cuſtom for Per-'ſons Baptized to wear this Garment for a 'whole Week after they were Baptized, and 'then to put it off, and lay it up in the *Church*, 'that it might be kept as an Evidence againſt 'them, if they violated or denied that Faith 'which they had owned in *Baptiſm*. And yet this Cuſtom is diſuſed in all *Reformed Churches*.

Seventhly, The Ceremony of giving Milk and Honey to the Baptized Perſon obtained generally in the *Weſt*, *being taken out of the Water, we firſt taſt a mixture of Milk and Honey*, ſaith *Tertullian*. The *Code* of *African Canons* hath one to this effect, *viz. That the firſt fruits ſhould be offer'd as the Cuſtom was upon a certain day for the Baptiſm of Infants*. And this they did to ſignifie that the Baptized Perſons were but yet *Babes* in Grace, or Children in the Lord. Whence *Jerom* reckons this as an unwritten Tradition, that the Baptized Perſon being come out of the Water, ſhould taſte a mixture of Milk and Honey ad Infantiæ ſignificationem, *to ſignifie his Infancy in Grace*. Now this Ceremony is wholly laid aſide by all the *Churches* of the *Weſt*. Even by the *Roman Church*, which retains *Salt* and *Spittle*, two other *Ceremonies* of the fourth *Century*.

De Cor. Cap. 3. l. 1. cont. Marc. c. 14.

Cap. 37.

Cont. Lucif. To. 2. F. 50. H.

Where-

Wherefore to make some Inferences to our present purpose, if that Ceremony of *Dipping* which was observed in the *Baptism* of our Lord, was instituted by him, or his *Apostles* to be significant of the great Ends of Baptism, may by the Wisdom of the *Church* be altered in Compassion to the Bodies of the *Baptized* Infants, may not a *Ceremony* of Humane Institution, without which, Baptism is entire and perfect, as well as to the Matter as the Form, which signifieth nothing to the Child when used, he being altogether then uncapable of apprehending any meaning of it, and which obligeth him to nothing, but what he is as much engaged by his very Baptism to perform, I say, why may not such a Ceremony be laid aside, for the prevention of our wretched *Schisms*, and of the Ruine of those many Souls which are involved in them. If trine *Immersion* which represents so great a *Mystery* as is the *Blessed Trinity*, was by the *Church* of *Spain* disused, when by the *Arians* it was practised to denote the Persons in the *S. Trinity to be three distinct Substances*, and urged as a foundation of that Error, why may not also the sign of the *Cross*, which neither doth appear to be so *Ancient*, nor significant, be also by the *Church* of *England* laid aside, for the prevention of an equal Mischief? And if our *Church* hath now abolished all the forementioned Ceremonies which were as *Ancient*, and significant, and did as much conduce to *Decency*, and *Order*, and *Edification*; as that Aereal sign, and that for none, or else for reasons of far less importance, why may she not as well abate, or leave indifferent that *Rite* also in prosecution of the *Churches* Peace, and Unity, and the preventing of that *Scandal*, and those mischievous Effects, which follow

follow from our preſent Conteſts and Divi-ons?

And on the other ſide, if notwithſtanding the Evidence produced that Baptiſm by *immerſion* is ſutable both to the Inſtitution of our *Lord*, and his *Apoſtles*; and was by them ordained to repreſent our Burial with *Chriſt*, and ſo our dying unto Sin, and our Conformity to his Reſurrection by newneſs of life, as the *Apoſtle* clearly doth explain the meaning of that Rite. I ſay, if notwithſtanding this, all our *Diſſenters* do agree to *ſprinkle* the Baptized Infant; why may they not as well ſubmit to the ſignificant *Ceremonies* impoſed by our *Church*; for ſince it is as lawful to *add unto* Chriſt's Inſtitutions, a ſignificant *Ceremony*, as to diminiſh a ſignificant *Ceremony* which he or his *Apoſtles* inſtituted, and uſe another in its ſtead which they did never Inſtitute, what reaſon can they have to do the latter, and yet refuſe ſubmiſſion to the former, and why ſhould not the Peace and Union of the *Church* be as prevailing with them to perform the one, as is their Mercy to the Infants Body to neglect the other?

§. 8. Secondly, The Ceremonies which *Anciently* were uſed in Celebration of the *Supper* of our *Lord* are many of them laid aſide, rejected, or condemned by the *Church* of *England*, and by other *Churches*, though very Ancient and ſignificative. For inſtance.

Firſt, It was the conſtant Cuſtom of the whole *Church* of God from the Third to the Twelfth *Century*, to miniſter the *Euchariſt* to Baptized Infants, which thing they alſo declared to be *neceſſary* for the Remiſſion of Sins, and the Salvation of the Infant, and pleaded Scripture for the proof of what they ſaid, all which is fully

proved by Mr. *Daly* in a large Chapter on that Subject, and yet this practice is both diſuſed and condemn'd at preſent by all the *Churches* of the *Weſt*.

De Cultibus Latin. l. 5. c. 3. ap. 575. ad p. 594.

Secondly, It was a Cuſtom in the times of the *Apoſtles*, and many *Ages* after, for all that did communicate in one Aſſembly to partake of the ſame Loaf, it being Great, where the Number of the Communicants required it, for that very Reaſon; of this, and of the Reaſon of it, St. *Paul* is an unqueſtionable witneſs, who ſpeaks to his *Corinthians* thus, ὅτι ἕις ἄρτος, ἓν σῶμα, οἱ πολλοὶ ἐσμέν, οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν, *because the bread is one, we being many are one body; for we do all partake of one loaf.* *There is one loaf broken for us all*, ſaith *Ignatius*. And in his Epiſtle to the *Epheſians ſtand faſt*, ſaith he, *in the Faith and Love of Chriſt*, ἵνα ἄρτον κλῶντες, *breaking one bread or loaf.* The Gift offered is of the whole People, ſaith St. *Hilary*, *becauſe they all are ſignified in one Loaf; for becauſe we are one, we ought all to participate of one Loaf.* Hence the participation of the Sacrament is ſtyled by *Pſeudo-Dionyſius* ἡ θειοτάτη τῆς ἑνὸς καὶ ταυτῆς καὶ ἄρτου καὶ ποτηρίου κοινῆ καὶ εἰρηνικὴ μετάδοσις, *the Common, and Peaceable, and Divine Participation of one and the ſame Bread and Cup*; and he moreover ſaith that the *Biſhop* by dividing this ἀδιαίρετον ἄρτον, *individual Bread into many parts, doth* τὴν ἑνότητα πληθύνειν, *multiply the Unity, and divide into many* τὸ ἑνιαῖον, *the Unity of the ſacred Gifts.* And yet this right divinely inſtituted, and ſo ſignificant of the Unity of the Members participating is now neglected in the whole Weſtern Church.

1 *Cor.* 10. 17.

Epiſt. ad Philad. p. 96.

P. 46.

In Cor. 10. 17. *& in Cap.* 11.

Hier. Eccleſ. c. 3. *S.* 1. 12. 13.

Thirdly, It was the conſtant Cuſtom of the firſt and pureſt Ages of the *Church* to mix the

Sacra-

Sacramental Wine with Water, which alſo ſerveth beſt to repreſent the Blood and Water which at our Lord's Paſſion flow'd from his bleſſed ſide, and which was by the *Fathers* generally ſaid to repreſent the Union of the People with Chriſt, the Water ſignifying in their *Allegorical* way, the People; and the Wine, Chriſt; the mixture the union of them both. Thus *Juſtin Martyr* makes mention ἐυχαριστηθέντος ἄρτου, καὶ οἴνου, καὶ ὕδατος, of the conſecrated Bread, and Wine, and Water, *Irenæus* of the mixt Cup, and of the temperament of the Cup. *The Cup of the Lord, ſaith* Cyprian, *cannot be Wine or Water alone, but a mixture of both; for if Wine alone be offer'd, the Blood of Chriſt begins to be without us; if Water only, the People to be without Chriſt, that this* Cuſtom as it was eſtabliſhed by a general Practiſe of the whole Church of Chriſt, excepting only the *Armenians*, until the Reformation, and required by the 32 Canon of the 6th Oecumenical Council; and by the 24 Canon of the 3d Council of *Carthage*, at which St. *Auſtin* was preſent, and in many other Councils; ſo was it practiſed as *G. Voſſius* ingeniouſly doth confeſs, for the very ſame Reaſons for which it is eſtabliſh'd in the *Trent Council*; and yet this Cuſtom is now laid aſide both in the *Church* of *England*, and in other reformed *Churches*.

Apol. 2. *p.* 97. *L.* 4. *c.* 57. *L.* 5. *c.* 11. *Cypr. Ep.* 63. §. 10. *De Sacris Cana D. Symbolis Diſp.* 4. *p.* 497, 498.

Fourthly, It was an Ancient Cuſtom of the Church to permit the People to carry home the *Euchariſt* unto their Houſes, and reſerve it there to be received as they had occaſion, this ſaith St. *Baſil*, was confirmed διὰ τῆς μακρᾶς συνηθείας, *by Cuſtom of a long continuance*, of which *Tertullian l.* 2. *ad Uxorem*, and *Cyprian De lapſis*, make mention. But now this Cuſtom is by us wholly laid aſide, and we are by our *Rubrick* §. 21.

commanded to consume the Remainders of the consecrated Elements upon the place.

Fifthly, Again it was the Custom of the *Ancient Church* to send *Eulogiæ*, or parcels of Bread consecrated for the Lord's Supper to those that were absent in token of their Communion in the same *Church*, of which Custom *Justin Mar-*

Apol. 2. *p.* 97. *tyr* informs us speaking thus, *After the President of the Assembly hath consecrated the Bread and Wine, the Deacons stand ready to distribute it to every one present,* καὶ τοῖς ἀ παρᾶσιν ἀποφέρουσι, *and*

Vide Stillingfl. Iren. p. 369. *they carry it to those that are absent.* This was the Custom at *Rome* and other places, to send from the *Cathedral* or *Mother Church* the Bread consecrated to the several *Parish Churches*, to note their joynt Communion in the Faith of the Gospel; afterwards they sent not part of the Bread of the Lord's Supper; but some other in *Analogy* to that, to denote their mutual contesseration in the Faith and Communion in the same *Church*. But now these two significant Customs are neglected not only by the *Church* of *England*, but the whole *Church* of *Christ*.

P. 351. Sixthly, It is confessed by Dr. *Cave*, that the Apostles received this Sacrament lying along on their sides upon Beds round about the Table, and that he finds not how long this Custom lasted. In the Third Century they received standing, as *Valesius* doth ingeniously confess, saying, That the Faithful received the Sacrament from the hand of the *Priest stantes*, *Non ut hodie flexis Genibus*, standing, not by kneeling as the present Custom is, and Mr. *Dally* proves it from the words of *Tertullian*, who saith,

De Orat. c. 14. *Nonne solennior erit statio tua, si & ad arum dei steteris; will not thy fasting be more solemn, if*

thou

thou doest also stand by the Altar of God, viz. Thence to receive the sacred Mysteries; from *Dionysius* Bishop of *Alexandria*, declaring that they did τραπέζῃ παραστάντες, χεῖρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς παρατείνειν, *standing NB by the Table stretch forth their hands to receive the holy Food*: From the *clear Expressions* of St. *Austin*, *Chrysostom*, and others to that purpose. From the silence of all the *Lyturgies* from the *Constitutions* of *Clemens* to the Eleventh *Century*, which do admonish the Faithful that they should *stand rightly* and *decently*, but never that they should *bend the Knee* at the receiving of the *Sacrament*. From the Custom of the *Greeks*, the *Æthiopians*, the *Abassines*, who do still receive standing; from all which Testimonies he concludes, that the Custom of receiving the Sacrament kneeling is a *Novel* thing, and probably conjectures that it took its rise from the Doctrine of Transubstantiation.

Euseb. Hist. Ec. l. 7. c. 9.

Now if that Custom which was observed by the *Apostles*, continued in all the purer Ages of the *Church*, and still obtaineth in the *Eastern Churches*, *viz.* That all the Faithful who assembled together to pertake of the *Lord*'s Table should participate of *one*, and the same *Loaf*, to signifie that they were all *one Body*, be now laid aside. If that most *Ancient Custom* of mixing Water with the Sacramental Wine, which probably derived from the *Apostles*, and was thought necessary by the *Ancients*, and did so aptly represent the Blood, and Water which issued from our *Saviour*'s side, and the Union of the People to *Christ* be now disused by the *Reformed Churches*, although it still continue in all other *Churches*, both of *East* and *West*. If all the *Churches* of the *West*, have utterly rejected

the Custom of *Communicating Infants*, as erroneous, and absurd, which by the *Ancient Fathers* was received as necessary, and of which we have almost equal Evidence from all *Antiquity* to that of their Baptizing *Infants*. If those significant customs of sending *Portions* of the *Sacrament*, and the *Eulogiæ* to absent Persons, and to other *Churches* which plainly were designed to testifie, and to preserve Communion with one another, are now quite abolished, why may not also our *Novel* custom of receiving in a Kneeling posture be left indifferent at the least, and Men be now permitted to receive the Holy Sacrament in such a posture as our *Lord* and his *Apostles* used, *viz.* a Table Gesture, or at the least in such a posture as the *Church* afterwards approved for a Thousand years? for if the Rules of Decency and Order, of Reverence and Edification do require the *Kneeling* posture, then did our *Lord* and his *Apostles*, and all the *Churches* of the first Ten *Centuries* neglect these Rules, if they do not, then cannot we pretend an Obligation to continue the imposition of it upon these accounts, or be Offenders against any of these Rules by suffering the People to receive it in another posture, and then what reason can be given why we should rather, by our continuing to impose it, keep up a wretched *Schism*, and deprive many thousand *Christians* of the due participation of this Holy Ordinance, than by permitting what for a thousand years was by the *Church* of *God* both practised and permitted, put an happy issue to it, and all the Mischiefs which do follow from it.

§. 9. Thirdly, As for the habit to be used by *Priests* in Celebration of Divine Service, it is needless to discourse about it, since the best *Champions* of

of the *Church* declare it is a thing too trivial to be the Matter of Diſpute. The Reverend Dr. *Stillingfleet* ſaith thus, *As for the Surplice in Parochial Churches, it is not of that Conſequence as to bear a Diſpute one way or other.* And Biſhop *Taylor* having ſaid what was ſufficient to ſhew that our *Diſſenters* need not ſcruple it, thus cloſeth his Diſcourſe, *It may be this was too much to be ſaid of ſo ſmall a thing.* And therefore I ſhall only add that paſſage of the Learned Dr. *Still.* 'I am ſure it is contrary to the *Primitive* Practice, and the Moderation then uſed *to ſuſpend and deprive Men of their miniſterial Functions for not conforming in Habits, Geſtures, or the like.* Concerning Habits *Wulafridus Strabo* expreſly tells us there was no diſtinction of Habits uſed in the *Primitive times.* Veſtes Sacerdotales per incrementa ad eum, qui nunc habetur, auctæ ſunt ornatum, nam primis temporibus communi Veſtimento induti, Miſſas agebant, ſicut & hactenus quidam Orientalium facere prohibentur. And therefore the *Concilium Gangrenſe* condemn'd *Euſtathius Sebaſtenus* for making a neceſſity of the diverſity of habits among *Chriſtians* for their Profeſſion διὰ τὴν ἄσκησιν, it being acknowledged by *Salmaſius*, and his great Adverſary *Petavius*, that in the *Primitive* times the *Presbyters* did not neceſſarily wear any diſtinct Habit from the People. And,

Unreaſ. of Sep. Pref. p. 83.

Duct. Dub. l. 3. c. 4. S. 6. p. 292.

Iren. p. 64, 65.

De Rebus Eccleſ. cap. 24.

Can. 14.

Fourthly, As for the *Lyturgies* which bear the Names of Ancient *Popes* or *Fathers*, and are now uſed in the *Eaſt*, or *Weſt*, who knows not that they have received Strange Alterations from what they were in their *Originals*, that many *Ancient* paſſages contained in them, are quite raſed out, and laid aſide, many are chang'd to a quite different ſenſe, that manifold Additions §. 10.

have been made unto them, the better to accomodate them to the received Doctrines and Customs which obtain'd in the ensuing Ages, of the *Church*; and therefore the whole *Church* did by consenting to these *Alterations*, *Additions*, *Diminutions*, and *Innovations*, declare she judged it not only lawful, but very commendable, when the condition of her Members did require it, so to do, and with them doth concur the judgment of our *Holy Mother*, for she expressly hath declared, That *the particular forms of Divine Worship, being things in their own Nature indifferent, and alterable, and so acknowledged, it is but reasonable that upon weighty, and important considerations according to the various exigency of times, and occasions, such Changes and Alterations should be made therein, as to those that are in Places of Authority shall from time to time seem either necessary, or expedient.*

Preface to the Common Prayer.

Moreover it is certain, that our *Church* hath already altered her *Lyturgy*, at several times, and in several parts, *viz.* The *Lessons*, *Festivals*, *Ceremonies*, *Rubricks*, *Collects*, *Prayers*, *the Form of Administration of the Sacraments*, *the Catechism*, *Confirmation*, *Marriage*, *the Visitation of the Sick*, *the Burial of the Dead*, *and Commination*, and that so much, that if our *Rulers* would be pleased to change the present *Lyturgy* as much from what it is, as it is altered from what it was in the Days of *Edward* the *Sixth*, I verily believe that Alteration would render it acceptable to many who do now refuse Submission to it, and why it may not now be altered for these great ends, as well as it was altered in the time of Q. *Elizabeth*, and the Return of our late *Soverzign*, I am not able to Divine.

Now

Now from what hath been diſcourſed, theſe Corollaries will very naturally follow.

Firſt, Hence we may ſee how little ſemblance of Truth hath that pretence, that *theſe things are to be retained and appointed out of due Reverence to Antiquity.* For if Men will endure that things be called by their proper Names, is it not very like *Hypocriſie* to pretend to retain three Ceremonies, of Humane Inſtitution, out of Reſpect to their ſuppoſed *Antiquity*, whil'ſt we reject as many which were unqueſtionably of a Divine *Original*; and therefore ſure of an *Antiquity*, which more deſerveth to be reverenced. Is it not vain to ſay we think it reaſonable to appoint three Ceremonies out of due Reverence to *Antiquity*, when at the ſame time we reject twenty Ceremonies as *Ancient* and Significant as they? to reject croſſing of the Breaſt, and retain croſſing on the Foreheads, to reject croſſing at the Conſecration of the *Euchariſt*, and the Baptiſmal Water, and to retain it at the Baptizing of the Infant, to reject Exorciſm, Chryſom, Unction-dipping, trine Immerſion, and retain the Croſs in Baptiſm, to lay aſide the mixture of Wine and Water in the Sacrament, which is as old as the *Apoſtles*, and require Kneeling at the Sacrament which is comparatively a *Novel* Cuſtom, to reject the Ancient Cuſtoms of praying for departed *Saints* and *Martyrs*, and of anointing the Sick, and to retain a Cuſtom of a much later Date of Praying in a *Surplice*, I ſay to reject all theſe things retained in the *Firſt* or *Second Book* of *Edward* the *Sixth*, at our firſt *Reformation*, and yet retain the *Surplice*, and the Kneeling poſture out of pretence of their Antiquity, hath an apparent ſemblance of

Dr. *Still.* Hiſt. Account, *p.* 16.

Hy-

Hypocriſie. Moreover to retain this Kneeling poſture at the Reception of the Sacrament, out of due Reverence to *Antiquity*, when no ſuch poſture was uſed by *Antiquity*, I fear cannot be well excuſed from falſhood, or from impoſing on the People.

Coroll. 2. *Still. p.* 14. Hence we may ſee how vainly 'tis pretended That *theſe Ceremonies were retained, or impoſed to manifeſt the Juſtice and Equity of the Reformation, by letting their Enemies ſee they did not break Communion with them for meer indifferent things*; or that *they left the Church of* Rome *no far farther than ſhe left the Ancient Church.* When it is manifeſt that we have left off Praying for departed Saints, the Unction of the Sick, the mixing Water with the Sacramental Wine, the Cryſom, Exorciſm, the anointing the Baptized Perſon, croſſing the Breaſt, and at the Conſecration of the *Euchariſt*, and the Baptiſmal Water, with many other things which were retained in the Ancient *Church*, and in the *Lyturgy* of *Edward* the *Sixth*, and which are things indifferent retained in the *Roman Church.*

Coroll. 3. Hence we may ſee how ſenſeleſly ſome of our *Church* pretend, *We cannot change theſe Ceremonies, becauſe they have been once received, and owned by the Church.* And how the *Authors* of this fond Aſſertion do apparently condemn the the Practice of the *Church* of *England* in all the inſtances forementioned. But this imagination is ſo capricious and Nonſenſical, that I ſhall only paſs my cenſure of it in the words of the moſt excellent Biſhop *Taylor. That the Fathers met at* Laodicea, *at* Antioch, *at* Nice, *at* Gangra, *a thouſand, a* 1100, *or* 1300 *years ago, ſhould have Authority over us in* England *ſo many Ages after,*

Ductor Dub. l. 3. *c.* 4. *R.* 14. §. 3.

is ſo infinitely unreaſonable, that none but the fearful, and the unbelievers, the ſcrupulous, and thoſe that are δῦλοι τῇ φύσει, of a ſlaviſh Nature, and are in bondage by their fear, and know not how to ſtand in the liberty by which Chriſt hath made them free, will account themſelves in ſubjection to them. If upon this account the Rulers of the Church will introduce any pious, juſt, and warrantable Canon, we are to obey in all things where they have Power to Command; but the Canon for being in the Old Codes of the Church binds us no more than the Laws of Conſtantine.

CHAP. IX.

The Contents.

An Anſwer to the Objections againſt this Poſition from Scripture. Particularly, Firſt, To the Objection from the Council of the Apoſtles at Jeruſalem, *which impoſed ſome things unneceſſary on the Converted* Gentiles, *by ſhewing that the things impoſed in the then preſent Circumſtances were neceſſary Antecedently to their Command, and that they did impoſe no Penalty upon Refuſers, and our Theſis is farther confirmed from theſe words,* §. 1. *Secondly, To the Objection from the Rules of Order preſcribed by St.* Paul *in his Epiſtle to the Church of* Corinth; *by ſhewing that the*

the things there prescribed were necessary, and that no Anathema's were denounced against Dissenters. §. 2. *Thirdly, To the Objection from the Command of the Apostle that all things be done decently and in order; by proving, First, That this Rule is to be limited to such Indecencies and Disorders as necessarily cause Confusion in the Church, and that no such Indecency and Disorder would be committed by the Omission of our Ceremonies. Four Arguments produced from Bishop* Taylor *to prove that from this Text no Power is given to Superiors to command unnecessary things.* §. 3. *Fourthly, to the Objection taken from our Saviour's Practice in healing on the Sabbath-Day, though the Pharisees were offended at it, by shewing three great Disparities betwixt our Saviour's Practice in that Case, and that of our Imposers of the present Ceremonies.* §. 4. *Fifthly, To the Objection taken from the consideration of the Exhortations unto Unity delivered in the Holy Scriptures, by proving that they concern not Unity in Judgment touching things indifferent, but only Unity of Concord and Affection, and that it is impossible to comply with these Exhortations without forbearance and mutual Condescension in these Matters.* §. 5.

CHAP.

CHAP. VIII.

HAving thus confirm'd my Aſſertion, I proceed to Anſwer what may be objected to the contrary from Scripture or from Reaſon. And,

Firſt, The Reverend and Learned Dr. *St.* in his Sermon of *the Miſchief of Separation*, ſpeaketh thus, *Although there were many Doubts and Scruples, in their times, about ſeveral Rites and Cuſtoms, yet the Apoſtles did give Rules in ſuch caſes, and bind Chriſtians to obſerve them, as we find in that famous Decree made upon great Deliberation in a Council of the Apoſtles at* Jeruſalem, *wherein they determined thoſe things which they knew were then ſcrupled and continued ſo to be afterwards, wherever the Judaizing Chriſtians prevailed; but notwithſtanding their diſaffection, the Apoſtles continued the ſame Rule.* P. 13, 14. And in his Defence of it, p. 172. He adds, That *though there was a very plauſible pretence of Conſcience one way, yet the Apoſtles in that Decree made a Determination in the Caſe contrary to their Judgments.* I anſwer, This is very true; but then it is ſo far from juſtifying the preſent Impoſitions in our Caſe, that it affords one of the ſtrongeſt Arguments againſt that Practice; For, (1.) *It ſeemed good unto the H. Ghoſt, and the Apoſtles to lay upon the Gentil Converts no greater burthen, but thoſe very neceſſary things.* 15 Act. 28. They therefore ſeem not to be of the mind of the *good Spirit*, or of the *Apoſtles*, who do impoſe ſuch things, as by their own Confeſſion are indifferent and unneceſſary,

as

as the Conditions of Communion. (2.) Observe, That the things here imposed, though in their Nature they were not necessary; yet were they necessary by that great Law of Nature, which requires us, *as much as we are able to live peaceably with all Men*, and to promote our Brother's welfare, they being necessary for the Peace of the *Church*, for the avoiding the offence of the *weak* believing *Jew*, and the uniting of both *Jew* and *Gentil* into one Body and Communion, which was one great design of our Lord's Passion, 2 *Eph.* 14. 16. Wherefore the laying aside of the indifferent things imposed by our *Church*, tending to the Peace of the *Church*, and the avoiding the offence of the weak *Non conforming Christian*, and the uniting us into one Body and Communion, it seems to follow from the Reason of the Imposition of these things, and the necessity here spoken of, that, by the *H. Ghost*, and the *Apostles*, it is judged necessary that we should lay aside our Impositions in this Case. The Judicious and Learned Mr. *Faulkner* observes upon this place, That *when the whole of this Decree is called Necessary things, we must thereby understand that some things indifferent, yea under the Gospel inconvenient in their own Nature, being judged of use for the avoiding of Scandal and promoting Peace and Unity in the Church, became necessary after that Decree and Injunction.* Now had not that most worthy Person, against the plain Determination of the *Text*, and as plain Reason, laid the Necessity of Practising this *Decree* barely on the *Authority* enjoyning it, his piercing judgment could not but have seen the clearness of this inference from his own words; That *therefore, though the abating of these Ceremonies and scrupled Phrases of the Lyturgy, were*

Libert. Eccles. p. 394.

some

some way inconvenient, yet being of apparent use for the avoiding a like Scandal; that is, a Scandal arising from a mistake and Error in the Person scandalized, and for promoting Peace and Unity in the Church of England, *with all the Blessings that attend them, must become necessary by reason of those Circumstances.* Now that the necessity of which this Constitution speaks was Antecedent to the Determination of that *Council*, and did not follow from their *Constitution*, that in it they instructed the believing *Gentiles* in what was necessary for them to forbear, and did not only by their Injunction make these things necessary to be then forborn, is even demonstratively evident. First, From the words themselves, for nothing truly can be made by our Affirmation *this* or *that* which is not so, before we do affirm it to be this or that, since then the *Council* expresly doth affirm the burthen, which they laid upon them, was *περὶ ἐπαναγκὲς τούτων, touching those necessary things*, they must be so before the *Council* did by their Constitution affirm them so to be. And who that reads these words can be enclined to think this *Council* would impose upon their Converts things unnecessary to be observed, as they must do, if only their own imposition made them necessary? And Thirdly, If before this *Constitution* no Necessity was laid upon the *Gentil Converts* to avoid these things, then must it, till this *Decree* was made, have been unnecessary for them to avoid the *Scandal*, that is, the *Spiritual Murther* of their *Christian Brethren*, or to promote the Peace and Unity of the *Church*; all which are palpable Absurdities.

Thirdly observe, That the opinion, against which they determined, was, *That it was necessary to Salvation for the Gentil Converts to be circumcised,* 15 Act. 1.

cumciſed, and to obſerve the Law of Moſes, the Reaſons of this Determination were; Firſt, That God himſelf, and his good Spirit had given
v. 8. in their Teſtimony to the contrary. The Holy Spirit did ſo, by falling on the uncircumciſed *Gentiles*, and ſo declaring his acceptance of them, and their fitneſs to be admitted into the *Church* by Baptiſm, although they were not circumciſed. And God the Father who ſent this H. Spirit, did it by not diſcriminating as to his favour and acceptance betwixt them, and the Cir-
v. 9. cumciſed *Jews*, *Purifying their hearts by faith*, (whence alſo, by the way, it ſeems to follow that we muſt aſſert, that God doth put a difference betwixt us and *Diſſenters*, that he doth not afford his H. Spirit to them, nor *Puriſie their hearts by Faith*, who do not uſe our *Ceremonies*, or elſe I know not how we can ſeparate them from the *Church* of *Chriſt*, who will not ſubmit to them, and make Laws to that Effect without ſeparating them from us to whom God hath given his Teſtimony, that he doth put no difference between them and us, *Purifying their hearts by Faith*, and to whom that good Spirit, who is the Bond of Union betwixt the Members of his Body, hath given his Teſtimony by dwelling in them). So that as St. *Chryſoſtom* well obſerves, there was οὐκ ἀνθρώπινον, nothing of Man in this Determination, it was made by God the Searcher of all hearts, not only by the Revelation of his Word, but alſo by the Demonſtration of his miraculous Operations. Secondly, That the opinion & conſequent Practice againſt which they determined was a *tempting of God* (i.e.) a disbelief of the plain revelation of his Will: it was a Doctrin which tended to impoſe a yoke upon the *Gentiles* which to the *Jews* was niſup-

portable,

portable, *v.* 10. and so it perfectly destroyed their *Christian* Liberty, to which they were called, it was directly opposite to the *Grace of Christ*, and to the Fundamental Doctrine of Salvation by *Christ*, v. 11. And so, as St. *Paul* testifieth, it rendreth the Death of Christ unnecessary, it tended to the Subversion of the Souls that did embrace it, *v.* 24. On which account St. *Paul* declares, That Christ would profit them nothing who did receive it, *they were faln from Grace.* Now I hope a Determination thus made by *God*, and by the *H. Ghost*, in a Matter necessary to Salvation, thô scrupled by some *Judaizing Christians*, can be no sufficient *President* for men to make Constitutions merely Humane, concerning things indifferent, and to impose them, and to continue so to do, though they do by Experience find that Imposition tends to the Subversion of many thousand Souls.

The plausible pretences of Obligation of Conscience against this Determination of the *H. Ghost*, and the *Apostles*, which the *Dr.* speaks of, I suppose are those which the Judicious Mr. *Faulkner* mentions in his *Libertas Ecclesiastica*, in these words, *viz.* (1.) *That they might have objected that this was an Encroachment upon Christian liberty, whereby they were free from the whole yoke of Mosaical Ceremonies.* Reply. And from *St. Peter* and *St. Paul* it might have been answered, *you are called to liberty,*—yet *by love serve one another;* for *if thy brother be offended* by the using of thy Christian liberty in things indifferent, *now walkest thou not Charitably, destroy not him with thy* liberty, *for whom Christ died.* (2.) *They might have objected that this Decree might seem to countenance the distinction of things clean and unclean, and to give occasion to the Gentile Christians to Judaize:*

P. 468.

5 Gal. 13.
1 Pet. 2. 16.
14 Rom. 14, 15.

daize. Repl. This hindred not the *Apoſtle* from requiring both the *Romans* and *Corinthians* to abſtain from eating Meats indifferent, it being better that they ſhould think amiſs a little, till God by the deſtruction of *Jeruſalem*, fully revealed the Truth unto them, than that others ſhould be eternally deſtroyed. 2. This Decree renders this offence impoſſible, becauſe it doth declare them free in all other Matters; for which reaſon alſo this Decree could have no appearance of eſtabliſhing *Chriſtianity* upon *Judaiſm*, ſeeing it plainly did declare the *Gentiles* free from Circumciſion, and obſervation of the Law of *Moſes*; nor were the *Proſelytes of Converſe*, which were not Circumciſed, ever accounted *Jews*, or ſuch as had embraced *Judaiſm*; but uncircumciſed *Gentiles* with whom it was unlawful for a *Jew* to Converſe, *Act.* 11. 3.

It might alſo have been ſaid that the forbidding Blood ſeemed a Rite peculiarly Typical of Chriſt to come, it being forbidden to the Jews upon this account. Repl. And it might have been anſwered that they were counſelled to abſtain from it not as forbidden to the *Jews*, Levit. 17. 10. But as forbidden to the Sons of *Noah*, 9 Gen. 4. But let it be obſerv'd that theſe Exceptions only do confirm the Argument againſt the Impoſition of our Ceremonies; *for if the avoiding Scandal of weak Brethren, and the procuring the Peace and Unity of the Church, made the Apoſtles command the Gentiles to abſtain from thoſe things which were ſo inconvenient to be abſtained from, and which might miniſter ſuch ſcruples, and alſo to declare that it was very neceſſary ſo to do, it muſt be neceſſary for others for the ſame cauſes to abſtain from the impoſition of their unneceſſary Ceremonies, though they could ſhew as plauſible pretences for that impoſition.* 4. Ob-

4. Obſerve, That even the impoſition of theſe few things upon the *Gentil Converts* is confeſſed to be a *burthen*, and that 'twas only the preſent neceſſity which made that burthen fit for a ſeaſon to be born; nor are theſe Conſtitutions back'd with threats of *Excommunication*, or Excluſion from *Communion*, as ſome other Conſtitutions are, but only commended to the *Chriſtians* obſervation in theſe gentle words, *from which if you abſtain you ſhall do well.*

Ob. 2. The ſame Ingenious and Learned Perſon adds, 'That the Apoſtles did not leave all 'Perſons to act as they judged fit, but did make 'Rules to determine their Practice, and obli- 'ging them to Uniformity therein; for proof 'of this he cites theſe Texts, *As the Lord hath 'called every one ſo let him walk; and ſo ordain I 'in all Churches*, 1 Cor. 7. 17. And *the reſt will 'I ſet in order when I come*, 1 Cor. 11. 34. Now 'here, *ſaith he*, Men might pretend that theſe 'were not things in themſelves neceſſary, and 'might be ſcrupled by ſome Perſons, and there- 'fore were not fit to be impoſed upon any; but 'I do not find that the *Apoſtles* upon theſe ac- 'compts did forbear giving Rules in ſuch caſes, 'and to oblige *Chriſtians* to obſerve them, and 'that not on the meer Authority of *Apoſtles*, but 'as *Church-Governors*. *Serm.* p. 11.

Anſw. 1. That the *Apoſtle*, in ordaining that Men ſhould walk *according as the Lord had called them*, or ſaying that he would, when he came to *Corinth*, ſet in order what was in diſorder, acted rather *as a Church-Governor*, *then as a meer Apoſtle*, or that he was otherwiſe a *Church-Governor*, then meerly as he was an *Apoſtle*, who can aſſure us, or by what Arguments can any man attempt to prove what is here barely ſaid?

Or if he acted here as a *Church-Governor*, yet since he acted as a Church-Governor assisted by the H. Ghost, he gives no President to others, who have no such assistance, or at least cannot so assuredly pretend to it.

(2.) What doth the *Apostle* here impose? Is it any indifferent Ceremonies about which the whole *Church* of *Corinth* was divided, and torn asunder? Doth he oblige all the *Corinthians* to observe an Uniformity in any Matter of this Nature, though it destroy'd their Brethren, and wounded their weak Consciences? No sure, his Judgment of them who did so, you may read 1 *Cor.* 8. 11, 12. His resolution and practice in Matters of this Nature you may see, *v.* 13. and *Ch.* 9. and *Ch.* 10. What therefore is it that he doth? I answer in the 7th *Chap.* he ordains, *That every man should abide in that calling to which he was called*, at least so far as not to desert it under pretence of *Christianity*, particularly *that the believing Wife should not desert her unbelieving Husband*, *nor the believing Servant his unbelieving Master*; upon this account, this in the space of seven Verses, he doth thrice repeat, *quippe quod in eo plurimum situm est*, as being an admonition of great moment to prevent that invidious accusation which was laid upon the *Christian Doctrine*, that it did innovate in civil Matters, and tended to dissolve the relation betwixt Man and Wife, Masters and Servants, it was an admonition at that time very necessary, when Servants on the pretext of *Christian Liberty*, were prone to shake off the yoke of Servitude. Hence is this very thing so frequently forbidden in Holy Scripture, as that which doth *blaspheme the Doctrine of the Gospel*, and the contrary is so carefully inculcated, here therefore could be

1 Tim. 6. 1.
2 Tit. 10.
6 Eph. 5.
3 Col. 2.
1 Pet. 2. 18.

no

no pretence that the thing commanded was not neceſſary, or that it could be rationally ſcrupled by any Perſon who thought himſelf obliged not to *blaſpheme*, but to *adorn the Doctrine of our Lord and Saviour*: or if there actually had been ſuch ſcruples in the caſe, ſeeing they tended to *blaſpheme the Doctrine of Chriſtianity*, and lay that wicked imputation on it which juſtly might deter Men from embracing it; Even their love to Souls, and their regard unto the Name and Doctrine of their Lord muſt have obliged them, notwithſtanding any ſcruples of this Nature, to have commanded all *Chriſtian Wives* not to deſert their *Husbands*, all *Chriſtian Servants* not to diſobey their *Maſters*; but in all lawful things to be obedient to them; This being Service done to *Chriſt*, and for which they ſhould be rewarded by him, this being doing *of the Will of God*, and that which was highly *acceptable to him*. It remains therefore only to be demonſtrated, that the uſe of the conteſted Ceremonies, antecedently to the Command of our *Superiors*, is doing Service to *Chriſt*, even ſuch Service for which he will reward us at the Great Day, that it is highly acceptable to God as being doing of his Will, that by the uſe of them the Name and Doctrine of our Lord and Saviour will be adorned, and by the abatement of them, the Doctrine of *Chriſtianity* will be blaſphemed; and when this demonſtration is once made, it muſt be then confeſs'd that this is a very pertinent Example to ſhew the lawfulneſs of impoſing of theſe Ceremonies, under the preſent Circumſtances we are in.

As for that paſſage *Chap.* 11. *v.* 34. *The reſt will I ſet in order when I come*, we ſhall be better able to judge the pertinency of it, when

from the *Dr.* we know what those things which he here promiseth to set in order were. If we may judge of them from what he had already set in order, we shall find them not very much unto this purpose. For we have seen already that the things which he set in order *Chap.* 8, 9, 10. are Diametrically repugnant to the imposition of things indifferent, tending *to lay snares before men*, and to cause them to Sin. The first thing which in this 11th Chapter he undertaketh to correct and set in order, was that practice which had obtained in the publick Worship of the *Church* of *Corinth*, for the Men to be covered, the Women to be uncovered in the time of Divine Service. This Practice is reproved by the *Apostle*, as that whereby *they dishonoured their Heads*, *v.* 4, 5. That which the Man ought not to do, *because he was the Image of God*, v. 7. That which the Woman ought not to do, *because of the Angels*, v. 10. τὸ ἄπρεπον, the indecency of this Practice was that which every one might judge of *v.* 13. and that even Nature taught, saith the Apostle, the Practice therefore here reproved was no indifferent thing: But Secondly, It well deserves to be observed that the *Apostle*, notwithstanding all these Reasons, lays no imposition on them in this case: He praises them who observed the Traditions he before had taught them; He saith, That if any Person would still argue for this Practice, he would be a lover of Contention, and would act contrary to the Customs of the *Apostles*, and other *Christian Churches*; but then he makes no Canon for Uniformity in this matter, imposes no Penalty on the Refuser to comply, pronounces no *Anathema* on him that acted contrary to his Determination, lays no

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Command upon the *Paſtors* of the *Church* of *Corinth*, to exclude from the Publick Service, or the Sacrament, all that did not Conform unto it.

The next Diſorder which he declares them Guilty of, and therefore proceeds to correct in them, was of an higher Nature, reſpecting the Sacrament of the Lord's Supper, in receiving of which he tells them, That they acted Schiſmatically, *v.* 18. That they came together *for the worſe, not for the better*, v. 17. That they *deſpiſed the Church of God, and ſhamed* their poor Brethren, *v.* 22. That *they came together for Judgment*, v. 34. And *not to eat the Lord's Supper*, v. 20. This therefore certainly was no Command concerning things indifferent, but very neceſſary, concerning a diſorder which could not be continued without great diſhonor to God, and hurt to their own Souls. If therefore τὰ λοιπὰ *the things remaining to be ſet in order*, were of the like Nature with the things actually ſet in order, which we may as rationally preſume, as any Perſon can aſſert the contrary, they will be far from yielding any juſt Preſident for the impoſing of the things in queſtion under our preſent Circumſtances.

The Learned Mr. *Faulkner* further ſaith, That *the conſideration of St.* Paul's *Practice in ſetting orderly bounds to the uſe of the extraordinary Gifts of the Spirit in the Church of* Corinth, *or limitting the exerciſe thereof to avoid Confuſion, do plead for the eſtabliſhing uſefull Rules for the Order and Edification of the Church, though they did not comply with every particular perſons apprehenſion.* P. 438.

Anſw. True: Nor is this queſtioned by any rational perſon; but then the Practice which he reproveth, and giveth bounds to, was a Pra-

tice which hindred the Edification of the *Church* in Doctrine, in Preaching, Praying, Praising God, *v.* 5. and rendred the Assembly uncapable of knowing what was taught in those Publick Exercises, *v.* 9. And so unable *to say Amen* unto their Prayers and Praises, *v.* 16. It made the Speaker a *Barbarian* to the Hearer, *v.* 11. It made them *Children in understanding*, v. 20. and under that curse which God had threatned in the Law unto the disobedient *Jew*, viz. *with men of other tongues and lips will I speak to this people*, v. 21. It tempted the unbeliever to say *that they were made*, v. 23. & hindred his Conviction and Conversion, *v.* 24, 25. It made God the Author of Confusion, *v.* 33. Now if this worthy Person can prove that the like Evils would ensue on the abatement of our *Ceremonies*, or by the alteration of some few scrupled Expressions of our *Lyturgy*, I will confess this instance also to be pertinent for the retaining of them. But Secondly, The *Fathers* note upon these words, *v.* 38. *If any man be ignorant let him be ignorant*; that the *Apostle* doth not compel them to obey the Rules of Order delivered, *v.* 30. and 34. ὁ βιάζεται, ὁ φιλονικῶν, *he is not urgent and contentious about them*; but only saith, ἐγὼ εἶπον, ὁ θέλων πειθέσθω, ὁ δὲ μὴ θέλων ὁ θέλει ποιείτω, *This I have said, Let him that will obey, and him that will not let him do his pleasure*; which way of speaking is *the sign of a man* μὴ τὰ ἑαυτῷ πάντως βουλόμενον γίνεσθαι, *not bent upon imposing his own Orders, but respecting the Publick*; and thus, say they, St. *Paul* was wont to do where it was not οὐδὲν ἀναγκαῖον ἀντιτείνων, very necessary to oppose, and when μὴ οὐδὲν μεγάλα τὰ ἁμαρτανόμενα ἦν, the Offence was not very great. So *Chrysost. Oecum. Theoph.* And oh that others would be pleased to imitate his Moderation in such things.

Obj.

Obj. St. *Paul* hath given us a Command, That *all things ſhould be done decently and in order, this Command we muſt obey, and not do God's Service indecently and diſorderly, to relieve the ſcruples of other mens Conſciences; we may therefore in ſuch caſes pity, but we cannot help them.* To this I anſwer, (1.) In the words of the excellent Biſhop *Taylor* by way of Conceſſion, 'That it is 'for ever neceſſary that things ſhould be done in 'the Church *decently and in order*, and ſince the 'queſtion of decency will for ever have variety 'and flux, Succeſſion, and a relative uncertain-'ty; it is neceſſary that of this there ſhould 'be perpetual *Judges* and *Dictators*, and theſe 'can be no other than the *Rulers* of the *Church*, 'who have the ſame Power as the *Apoſtles* had in 'this: It cannot therefore rationally be denied that the *Rulers* of the *Church* have Power to Command things which belong unto the *poſitive Decency* and *Order* of the Service of God. But then it hath been proved already, that the Ceremonies now uſed in the *Church* of *England* have nothing in them of this Nature; and conſequently that this Command affords no ground for the impoſing of them upon that account. *Ductor Dub. B. 3. Chap. 4. R. 4. §. 19.*

Secondly, By way of limitation I anſwer with him, That 'this Rule is not to be extended to 'ſuch Decencies as are only Ornament, but is 'to be limited to ſuch as only reſcue from Con-'fuſion; the reaſon is, becauſe the *Prelates* and 'Spiritual Guides cannot do their Duty unleſs 'things be ſo orderly that there be no Confu-'ſion. But if it can go beyond this limit, then 'it can have no natural limit, but may extend 'to Sumptuouſneſs, to Ornaments of *Churches*, 'to rich Utenſils, to Splendor and Majeſty, for 'all that is decent enough, and in ſome Cir-'cum- *Ibid. §. 20.*

'cumſtances very fit; but becauſe this is too 'ſubject to abuſe, and gives a ſecular *Power* in-'to the hands of *Biſhops*, and an Authority over 'Mens Eſtates, and Fortunes, and is not neceſſa-'ry for Souls, nor any part of Spiritual Govern-'ment, it is more than Chriſt gave to his '*Miniſters*. This limitation of the words to Matters done in Confuſion and Diſorder may be plainly gather'd from all the inſtances preceding, which gave occaſion to the *Rule*. They being inſtances of great Indecencies and Diſorders committed in the *Church* of *Corinth*, v. g. The Praying of the Woman *with her Head uncovered* is repreſented, as τὸ ἄτοπον, *an undecent thing*, the Praying of the Man covered, as ἀτιμία *a diſhonorable thing*. Their Diviſions in celebrating the Lord's Supper, and their *eating one before the other*, was an ἀταξία, *a very great Diſorder*. Their way of ſpeaking with *unknown Tongues* tumultuouſly, ſo that *every one had his Tongue, his Pſalm, his Doctrine, his Revelation*, and *Interpretation*, was ἀκαταστασία, or *a great diſorder*, ſuch as might give occaſion to the *Ideot* and *Unbeliever to pronounce them mad*; it therefore was very reaſonable for the *Apoſtle* to ſay to Perſons guilty of ſo great *Diſorders* and *Indecencies*, *Let all your things be done decently and in order*. And thence this only can be certainly collected, *That when any thing is perform'd indecently and diſorderly in the Service of the Church, the Rulers of it ſhould correct them*; if then it can appear that Praying without a Surplice, or receiving the Sacrament without Kneeling, or Baptizing without the Croſs, is doing theſe things *indecently* and *diſorderly*; then muſt it be confeſs'd that this is a good Warrant for the Impoſition of theſe things; but till this can be made appear, it muſt

be

be vainly pleaded to that end. To which effect I meet with this plain Argument in Mr. *Jeanes*, Reply to Dr. *Hammond*, p. 6. 19.

'The words of the Apoſtle, *Let all things be done decently and in order*, are not diſobey'd, unleſs 'there be ſome undecency committed in the 'Worſhip and Service of God, or ſome diſorder 'in it, for decency and indecency, order and 'diſorder, or ataxy, are privatively oppoſite, 'and between privative oppoſites in a capable 'Subject there is no Medium, and therefore there 'is Decency ſufficient in thoſe actions where is 'no Undecency: But now by the omiſſion of 'ſymbolical Ceremonies of Humane inſtitution, 'ſuch as *the Croſs in Baptiſm*, *Surplice in Prayer*, '*Kneeling when we receive the Sacrament*, there is 'committed no indecency in thoſe parts of the 'Service of God; and therefore the *Apoſtles* 'Precept is not diſobeyed by the omiſſion of 'ſuch Ceremonies, and conſequently this Pre'cept cannot warrant the impoſing of them. By the ſame Argument it may be alſo proved that there is no irreverence committed by the omiſſion of theſe things, and therefore that they cannot be commanded on the account of Reverence; For reverence and irreverence are privatively oppoſed, and between privative oppoſites in a capable Subject there is no Medium neither of abnegation or participation, & therefore when there is no irreverence in the external worſhip of God, that worſhip is reverently adminiſtred. Now Baptiſm is not irreverently adminiſtred when the *Croſs* is omitted, nor Publick Prayer when it is performed *without a Surplice*, nor the receiving of the Sacrament when it is done *ſtanding* and not *kneeling*; and therefore the command to do all things decently, is no command for the Impoſing of theſe Ceremonies: The *minor* of both

both these Syllogisms is confirm'd by all the Arguments that I have used in Confirmation of my Fourth general Proposition; and to assert that the Worship of God cannot be perform'd *decently*, *orderly*, and *reverently* without these Ceremonies, is plainly to make them necessary to the due performance of God's Worship, and to condemn the *Apostles*, and the *Primitive* and all Reformed *Churches*, who did, or do perform these parts of Divine Worship without these *Ceremonies*, as guilty of worshipping God in an *irreverent*, *indecent*, & *disorderly* manner, & consequently of transgressing this Command of the *Apostle*.

§. 22.

Thirdly, That this Command of the *Apostle* gives no more Authority than this, that beyond this the *Bishop* hath no Power to command, that beyond this, *viz.* The commanding that which hath a necessary Relation to the express Command of God, or is so requisite for the doing of it, that it cannot be well done without it by any other instrument, or by it self alone, The *Bishops* can directly give no Laws, that properly and immediately bind the Transgressors under Sin, the Reverend Bishop *Taylor* doth assert, and his Reasons are these.

§. 23.

1. 'Because we never find the *Apostles* using 'their coercion upon any Man, but the express 'Breakers of a Divine Commandment, or the 'Publick Disturbers of the Peace of the *Church*, 'and the established necessary Order, men must 'not therefore first make unnecessary Orders, and 'when men cannot conscienciously submit unto 'them; and therefore do not so, cry out that 'they disturb the *Churches* Peace.

2. 'Because even in those things which were 'so convenient that they had a Power to make 'Injunctions; yet the *Apostles* were very back-

'ward

'ward to uſe their Authority of commanding, 'much leſs would they uſe Severity, but entrea-'ty. It was St. *Paul*'s caſe to *Philemon* before-'mentioned; *Though I might be much bold 'in Chriſt to enjoyn that which is convenient; yet 'for loves ſake I rather entreat thee.*

3. 'In thoſe things where God had interpo-'ſed no Command, though the Rule they gave 'contained in it that which was fit and decent, 'yet if Men would reſiſt, they gently did ad-'moniſh or reprove them, and let them alone; 'So St. *Paul* in caſe of the *Corinthian* Men wear-'ing long hair, *If any man liſt to be contentious 'we have no ſuch cuſtom, nor the Churches of God*; 'that is, let him chooſe, it is not well done, we 'leave him to his own Liberty; but let him look 'to it.

4. 'If the *Biſhops* Power were extended far-'ther, it might extend to *Tyranny*, and there 'could be no limits beyond this preſcribed to 'keep him within the meaſures and ſweetneſs 'of the Government Evangelical; but if he 'pretend a Divine Authority to go farther, he 'can be Abſolute and Supreme in things of this 'Life, which do not concern the Spirit, and ſo 'fall into *Dynaſty*, as one anciently complain'd 'of the Biſhop of *Rome*, and change the *Father* 'into a *Prince*, and the *Church* into an *Empire*.

Obj. 4. *Our Saviour knew that his healing on the Sabbath-Day, gave great Offence unto the Phariſees, and alſo miniſtred unto them an occaſion to tradnce his miſſion, and to perſwade the People that he was not of God, becauſe he did not keep the Sabbath, and yet our Saviour ſtill perſiſted in this good work, although he could as well have done it on the following Day, and therefore his Embaſſadors may ſtill perſiſt in the impoſing of our Ceremonies, though others are offended at them.* Anſw. Faulkner, Lib. Eccleſ. p. 415.

Anſw. 1. That this *Example* will never juſtifie the impoſition of things indifferent and unneceſſary, by which Myriads of Souls are ſcandalized and ruin'd, and from which little good can be expected, will be apparent if we conſider the Circumſtances of this action of our Lord. And,

1. Touching the act it ſelf, our Lord declares affirmatively, that there was *Moral Goodneſs* in it, that it was καλῶς ποιῆν, *to do well*, 12 Mat. 12. *to do good*, 3 Marc. 4. That it was *to ſave life*, 6 Luc. 9. that 'twas an act of mercy due to a very *beaſt* upon that day, 12 *Mat.* 11. that 'twas doing of a thing more neceſſary than *Circumciſing of an Infant* on the *Sabbath-Day*, 7 Joh. 13. He adds, That the neglect of doing this upon the *Sabbath*, was *to do evil, and deſtroy life*, Perdit enim vitam alterius qui cum poſſit ſervare, non ſervat, ſaith *Junſenius*, He deſtroys his Brother's life, who, when he can, refuſeth to preſerve it.

2. The end or excellent deſigns our *Saviour* had in the performance of this action made it not only lawful but expedient, and neceſſary, for as Dr. *Taylor* well obſerves, *our Lord had many reaſons which did determine him to a more frequent working on thoſe Days, for Jeſus, that he might draw off, and ſeparate Chriſtianity from the yoke of Ceremonies, by aboliſhing, and taking off the ſtricteſt Moſaical Rites, choſe to do many of his miracles upon the Sabbath, that he might do the work of Abrogation and Inſtitution both at once, and teach the People that the Son of man was Lord of the Sabbath.* (2.) He is ſuppoſed to have taken this occaſion to deliver the poor People from thoſe *Superſtitions*, and heavy burthens which the *Phariſees* had laid upon them in reference to that Day. (3.) This Miracle was ſtill performed in the *Synagogue*,

nagogue, and ſo before a multitude of People, who by it were confirmed in the Truth of our *Lord's* Miſſion, and it was done *when he had taught the People*, 6 *Luk.* 6. and ſo was done in Confirmation of his Doctrine, it alſo had a good effect upon the People, it ſhewed them the blindneſs of their *Guides*, and cauſed them to rejoyce in the glorious things which God had wrought, 13 *Luk.* 17.

3. The Men who were offended at it, were only *Hypocrites*, 13 *Luk.* 15. whoſe *hearts were hardned againſt the truth*, 3 Mark 5. Our *Lord* did alſo all that could be reaſonable, to prevent their *Scandal*; for the firſt ſatisfies them from their own practice on a leſs occaſion, and from the Nature of the action, and that with ſo much Evidence and Conviction, that they were *aſhamed, and could not anſwer him one word.* And laſtly, he performed the Cure *with a word*, and ſo did all that rationally could be expected for the prevention of offence; when then it can appear that the things impoſed have any *Moral Goodneſs* in them, and the neglect therefore tends *to deſtroy mens lives*, when they appear to be needful to any like deſigns, or good effects, when they who do ſo impoſe them have once convinced *Diſſenters* of the neceſſity of that impoſition; ſo that they are not able to return an Anſwer, then will our *Lord's Example* juſtifie their Practice, but if this impoſition rather tends ψυχὰν σκυλεῦσαι, in the worſt of ſenſes, if the ends deſigned by it be comparatively little, and the miſchiefs effected by it very great, if the good which the people receive by it is nothing in compariſon to the miſchiefs which the *Church* and her weak Members, and our *Religion* do receive thereby.

And

And laſtly, If the Reaſons offered for it, are few and trivial, compared with thoſe produced againſt it, all which I fear is true; then this Example is impertinent unto that purpoſe for which it is produced.

Obj. 5. It may be farther ſaid, that if ſuch difference in Practice, ariſing from a difference in Judgment be permitted, we ſhall want that *Unity* in Judgment, and *Uniformity* in Practice, which ſeem not only to be deſireable in themſelves, but alſo to be required by thoſe *Scriptures*, which exhort us *to be like minded one towards another; to be of the ſame mind one towards another, to be perfectly joyn'd together in the ſame mind and judgment, to ſtand faſt in one mind, to be like minded, to be all of the ſame mind. With one mind and one mouth to glorifie God, to ſpeak all the ſame thing, to walk by the ſame Rule minding the ſame thing.*

15 Rom. 5. 12. 16. 1 Cor. 1. 10. 1 Philip. 27. 2 Chap. 2. 1 Pet. 3. 8. 15 Rom. 6. 1. Cor 1. 10.

Anſw. 1. If all theſe places be conſidered ſeriouſly, they will be found not to exhort ſo much to *Unity* of *Judgment*, but of *Affection*, not to *Uniformity*, but *Unanimity*; not to that Union which excludes diverſity of Opinion touching leſſer Matters, but to that rather which conſiſts in *Peace* and *Concord*, excluding diſtance of *Affections*, where there is difference in *Judgment*. This will be evident,

1. From the Import of the Phraſe τὸ αὐτὸ φρονεῖν to mind the ſame thing, and to have μίαν ψυχὴν συμφώνων, which in the *Scripture* Language is only to live peaceable, and quietly, without contention, or to agree together, and not to diſaffect, contend with, or ſeparate from one another on the account of any difference in Judgment touching things of little moment. Thus τὸ αὐτὸ φρονεῖν, to mind the ſame thing, 2 *Philip* 2. is in the next words *to have the ſame love*, 'tis to be

be σύμψυχοι, Men of *like hearts and like affections towards one another*, 'tis *to do nothing through contention*, v. 3. μὴ πρὸς ἔριθειαν στασιάζειν, not to tumultuate one againſt another. *I beſeech Evodias, and beſeech Syntyche*, τὸ αὐτὸ φρονεῖν ἐν κυρίῳ, *to be of the ſame mind in the Lord*, 4 Philip. 2. that is, ſaith *Theodoret*, *to live lovingly and peaceably together, for hereby*, ſaith he, *the Apoſtle doth inſinuate that there were ſome fallings out between them.* Finally, my Brethren *be of one mind, live in peace*, that is, live lovingly and peaceably together, *and then the God of love* (not unity) *and peace ſhall be with you.* Again, στήκειν ἐν ἑνὶ πνεύματι καὶ μιᾷ ψυχῇ *to ſtand faſt in one ſpirit, and one ſoul*, 1 Philip. 27. is with Concord and agreement, as one man, to contend for the Chriſtian Faith, by reaſon of which Concord and Affection towards one another, the Primitive Chriſtians are ſaid to have μίαν ψυχὴν καὶ καρδίαν, *one ſoul, and one heart*, 4 Act. 32. and in the Revelations ποιῆσαι μίαν γνώμην, is *to agree*, 17 Rev. 17. from all which places it is evident, that the forementioned places may as well be taken περὶ πολιτείας to uſe *Theodoret*'s Expreſſion, as περὶ δογμάτων, that is, to *ſignifie a Union of Diſcipline and Concord*, as well as that of *Doctrine*; which will be further evident. 2 Cor. 13.11.

Secondly, If we conſider the places now produced in particular, for 1. Τὸ ἓν φρονεῖν ἐν ἀλλήλοις, *to be of the ſame mind one towards another*, 12 Rom. 16. is to bear a like affection and good will one to another, to *condeſcend to mean perſons*, which ſurely may be done without the ſame conceptions of things, 'tis προσλαμβάνεσθαι ἀλλήλους, *to receive one another*, 15 Rom. 56--7. *to bear the weaknesſes of others*, v. 1. and not to ſeparate from, or to exclude our Brethren on the account of

little differences, that *ſo with one accord and one mouth we may glorifie God.* And therefore this the Apoſtle begs not from the God of *Unity*, but from the God of *Patience*, v. 5. Again, St. *Paul* in his Epiſtle to the *Philippians*, doth thus interpret his own words. Exhorting them even in thoſe things in which their judgments did agree already, τὸ αὐτὸ φρονεῖν, 3 *Philip.* 16. or to *accord in love and peace*, for in thoſe things to which they had attained already they muſt accord in judgment, and therefore could not be exhorted ſo to do. Laſtly, St. *Paul* exhorteth
1 Cor. 1. 10. his *Corinthians*, not all to think, but only all to ſpeak the ſame thing, not that there be among them no difference in judgment, but that there be no *Schiſms* upon occaſion of thoſe differences to leave off thoſe dividing Sayings, *I am of Paul, I of Apollo, I of Cephas*, and to be ſo affected as to avoid all *Schiſms* and Separations is to be of the ſame mind and judgment, as far as the Apoſtle there requires them ſo to be, as is apparent both from the oppoſition, *v.* 10. *I exhort you by the Name of the Lord Jeſus, that you all ſpeak the ſame thing, and that there be* no Schiſms among you, and from the Reaſon of the Exhortation, *be ye joyn'd together in the ſame mind, for I hear there be ſtrifes among you, one ſaying, I am of Paul*; and that there was among them *Envy, Contention*, and *Diviſion*, 1 Cor. 3. 10. now might not this be done, might not this Love and Peace ſufficiently be preſerved, and all Contentions, Schiſms, and Diviſions be avoided without a perfect Unity of Judgment, or Uniformity in Practice, *viz.* by Mutual condeſcenſion and forbearance, by ſilencing Diſputes about unneceſſary things, and by preſerving Charity in leſſer differences? Theſe Exhortations

tations therefore are so far from requiring such an Unity and Uniformity, that they do perfectly confute all those who think it fit to lay the Union of the *Church* upon an *Uniformity* in lesser Matters, and do impose them as the Conditions of Communion; for either we must all submit to some infallible *Guide* and *Judge* of Controversies in order to our Union, as *R. H.* thinks it necessary in order to our complyance with these Precepts; or else confess 'tis morally impossible to comply with them, it being visibly impossible to bring all Men unto an Unity of Judgment and of Practice in these things, and so we must reflect upon the Wisdom of our Lord, and of his Precepts. And grant that *Protestants* have no sufficient means of Unity, which is the very thing that *Papists* do continually upbraid us with, or must acknowledge that the way to this desired Unity is not that of imposing, and requiring *Uniformity* in little Matters, concerning which the Minds of Men are full of doubts and scruples; but that of mutual condescension and forbearance, and Charity in lesser Differences.

Guide to Controv. *Disc.* 1. *Chap.* 1. §. 7. *p.* 7.

Thirdly, That this must be the import of these words is evident from the Apostles manner of propounding these Instructions, *viz.* By way of *Exhortation*, for seeing Exhortations give no Conviction to the understanding, they cannot change Mens Judgments, and cause them to think otherwise than they did, but they may very well be urged to prevail with Men to lay aside their Animosities, Contentions, and Divisions, because these things chiefly depend upon their wills.

Fourthly, What the Apoſtle doth ſo paſſionately exhort all *Chriſtians* to, was ſurely highly neceſſary, whence they who did not thus accord, are juſtly by him ſtiled *Carnal Men*, we therefore cannot rationally ſuppoſe that he would countenance, or give Permiſſion to theſe things; but yet he ſpeaketh very favourably of, and doth Command us to act favorably towards our *Brother*, who differeth in judgment from us in thoſe leſſer Matters in which *God's Kingdom* doth not conſiſt, requiring us to *receive him* into Communion, *becauſe God hath received him*, and to walk lovingly together, though otherwiſe we may be minded, as hoping *God will reveal* that to him in which he differs from the Truth, and us. He never doth enjoyn the weak to be of the ſame *Principles*, and Apprehenſions with the ſtrong; but always doth command the ſtrong to bear with and reſtrain his Liberty, that he may miniſter no Scandal, or Offence unto the weak, and doth confirm his Exhortation by his own Practice in like caſes.

CHAP.

CHAP. X.

The Contents.

Contains an Anſwer to the Objections againſt the Expediency of this Condeſcenſion, as Firſt, That we ſhould gain but little by it, §. 1. Secondly, That Diſſenters would only be encouraged by ſuch Condeſcenſions to ask more, §. 2. Thirdly, That this would ſcandalize Conformiſts, §. 3. That all change is dangerous in Church and State, §. 4. Fifthly, That theſe things are lawful in themſelves, and in their due Circumſtances uſeful; and therefore the impoſing of them cannot be diſallowed. §. 5. Sixthly, That out of Complyance to the Minds of others we are not to neglect due Reverence to God, or Rules of Order in the Church. §. 6. Seventhly, That ſuch Mutations to gratifie ſuſpicious and ſcrupulous Perſons would render the Wiſdom of the Church contemptible, §. 7. Eightbly, That ſome Determination in theſe Caſes is neceſſary, §. 8. Ninthly, That Diſſenters are to be kept out of the Church, leſt they ſhould make a Faction in it, §. 9.

CHAP. X.

Obj. 1. §. 1.

I Proceed now to Answer the Exceptions made against this Proposition as being not expedient to be done. And they are such as these, *viz.* That *should we leave these things indifferent, should our* Superiors *indulge Dissenters in these Matters, we should gain but little, for they will never be contented with the abatement of three Ceremonies, or with the Alteration of a few scrupled Phrases in the Lyturgy, unless we also should yield up the Churches Government, and leave the Bishop, and every Parish Priest unto the Peoples choice.* To this I answer,

If what I have alledged be suitable to *Scripture*, and right reason, as I judge it is, I humbly conceive that it may be the Duty of *Superiors* to condescend in Matters of this Nature, rather than to debar Men from Communion with the *Church* of *Christ*, and all the benefits of that Communion, for things unnecessary, and which they no where are commanded to impose; and if so, let us do our Duty, and commit the event to God, remembring those excellent Sayings and Observations of the *Fathers*, that the *Apostle* used this Condescension in things indifferent ἵνα τῶν ὀλίγων σώσῃ, *though by so doing he should save but few*, that he did it τῶν ἑνὸς ἕνεκα, even *for the Salvation of one Person*, and therefore it may perhaps become our worthy *Governors*, in imitation of St. *Paul's* example, to endeavour to save some of the *Dissenters*, though they should be but few, from that Destruction which

which their *Schiſm* may bring upon them.

2. Suppoſe that we by yielding in theſe Matters ſhould not reduce one of the Tribe of our *Diſſenting Brethren*, yet ſhould we take off their moſt plauſible Pretences, and leave them nothing which could be rationally offered as a Ground for Separation, or Accuſation of our Proceedings againſt them; whereas, whil'ſt we continue the impoſition of theſe things, they cannot want Objections to oppoſe, though not againſt their own ſubmiſſion to, yet againſt our *impoſing* of theſe things, as *the Conditions of Communion*. Hear what they plead againſt impoſing of theſe things as neceſſary Conditions of Communion, without which no Lay-man ſhall have the benefit of any of the Publick Ordinances, no Miniſter ſhall be permitted to Preach to Sinners, that they may be ſaved, and then let the impartial Reader judge, whether they do not, upon our own Principles, *That the things impoſed are indifferent and alterable, and that the Schiſm committed by occaſion of that Impoſition, is in its own Nature damnable*, ſpeak things highly plauſible, and very apt to ſway with common People, and which, as long as the Foundation of their Objections doth continue, will be apt to beget in them hard and direful thoughts of their *Superiors*, and in all probability encreaſe their great averſion to them, and encourage their Separation from them. Thus then they ſpeak,

'It is the judgment of the Impoſers, that diſ-
'obedience againſt their Laws, is a ſin againſt
'God which deſerveth Condemnation; but it
'is a Cruelty next to *Diabolical*, to lay before
'Men an occaſion of their Damnation, for no-
'thing (that is, things indifferent and not re-
'quired by God.) When they firſt make their

Baxt. Diſp. 5th. of Human. Cerem. *Chap.* 6. §. 6.

'Laws, they know that some will obey them,
'some will not, if then they think that many
'will incur the guilt of Sin unto Damnation by
'their disobedience, they must have some thing
'of greater worth than the Souls of those Men
'to encourage them to make those Laws; for
'had there been no such Laws, there would have
'been none of that Transgression, and conse-
'quently no Damnation for it.

Chap. 8. §. 8. 'If Men forbear a thing, suppose indifferent,
'for fear of God's displeasure and damnation,
'and profess, that were it not for this they would
'conform to the wills of others, are those *Chri-*
'stians, or Men, that will come behind them, and
'drive them into Hell without Compassion, and
'that for things indifferent, and unnecessary?

Chap. 14. §. 8. 'It seemeth Pride for Men to institute unne-
'cessary Rites and Ceremonies, and say, *I Com-*
'mand you all to worship God according to these my
'Institutions and Inventions, and he that will not
'thus worship him, shall not have liberty to wo-ship
'him at all, nor live in the Communion of Christians.

Chap. 5. §. 4. 'If the work of *Church-Government* be to make
'small Matters great, and make that damnable
'which before was lawful, and this without any
'necessity at all, it will tempt the People to
'think such *Governors* to be the Plagues of the
'Earth.

Ibid. §. 6. 'If you will make such Laws without necessi-
'ty, which common reason and experience may
'tell you, all men are never likely to be satis-
'fied in, and obey, and then cast out all that will
'not obey them, as the *Disturbers* of the *Church*;
'this is your sin, as well as theirs; if they be
'guilty, you are so much more; if they sin and
'disturb the *Church* by *disobedience*, you disturb
'it much more sinfully by laying such *snares* as
'shall

'ſhall unavoidably procure it, and then taking
'occaſion by it, to make a greater diſturbance
'by your cruel execution. If the Fly offend and
'deſerve death by incautelous falling into the
'Spider's Web, what doth the Spider deſerve
'that out of her own Bowels ſpread this Net in
'the way, and kills the Fly that is taken in it. Your
'own actions moſt concern your ſelves, try
'therefore whether you do well in commanding
'and puniſhing, as well as whether others offend
'in diſobeying.

'All this conſidered, I leave it to the judgment *Ch.6. §. 17.*
'of common reaſon, and of men that have any
'pity for the *Church*, or their own Souls, whe-
'ther it be a Prudent, or a *Chriſtian* courſe to
'make Laws for the *Church* about things indiffe-
'rent, which have nothing in the Nature of
'them to induce them thereunto, and then to
'caſt out *Miniſters*, and other *Chriſtians* for not
'obeying them, and deprive Men of the greateſt
'Bleſſings on the account of things indifferent,
'and unneceſſary.

I am perſwaded in mine own Conſcience that ſuch Conſiderations as theſe are, do more to alienate the Minds of Men from that ſubmiſſion which is due to our *Church-Governors*, and from Communion with them, than all the Arguments they have, or can produce againſt the lawfulneſs of any of the Rites now practiſed in the *Church*, and therefore cannot but conceive that that Condeſcenſion in *Superiors* which ſhould evacuate, and fundamentally cut off the Ground and the occaſion of theſe Pleas, would become very inſtrumental to compoſe our breaches, and to advance the reputation of our *worthy Prelates*, ſhould they be inſtrumental to procure it.

Anſw. 3. Thirdly, Seeing theſe Ceremonies chiefly

chiefly debar the Layety from full Communion with us, by leaving of these things indifferent, their mouths must be entirely stopt, and if we gain the Layety, 'tis not improbable that many of their Preachers, and the *Ring-Leaders* of the *Schism*, will quickly follow.

Answ 4. They who at first dissented from the Constitution of our *Church*, declared they did it purely on the account of these things, if therefore the forbearing to impose them will not prevail upon them to embrace Communion with us, we shall have the advantage over them, that to all reasonable Men it will appear, that they are not the Genuine offspring of the Old *dissenting Protestant*, but a new *Upstart Faction*, which call for such Conditions of Communion as their more sober Brethren never dreamt of.

Fifthly, In the Treaty at the *Savoy* the abatement of the Ceremonies, and the alteration of some disputable passages in the *Lyturgy*, was all that was contended for; why therefore should we think that many of the most sober Dissenters, would not be content with this? Especially when we are told by the word of a King, that *he found those who were the principal Assertors of the Presbyterian Opinion, full of Zeal for the Peace of the Church and State, and neither Enemies to Episcopacy, or Lyturgy, but modestly to desire such alterations in either, as without shaking the foundations, might best allay the present Distempers which the indisposition of the time, and the tenderness of some Mens Consciences had contracted.*

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P. 41, 42. P. 20, 21.

Moreover we are informed by Dr. *Burnet*, and Mr. *Baxter*, in the Life of the Lord Chief Justice *Hales*, That Dr. *Bates*, Dr. *Manton*, and Mr. *Baxter*, conferring with the Bishop of *Chester*, and Dr. *Burton*, at the Invitation of the Lord Keeper *Bridgman*,

Bridgman, came to an Agreement, drawn up in form of an Act by the *Lord Chief Justice*, *to every word of which they consented*; whereupon Mr. *Baxter* quæries, *Whether, after such Agreement, it be Ingenuity to say we know not what they would have?* And lastly, The Author of *The Peaceable Resolution of Conscience*, declares their readiness *to consent to the use of the Lyturgy in the constant Lord's-Day Service, and in those other Offices, in which they scruple the Performance of some things, to permit others to perform them to those who shall desire them.*

§. 2. *Obj.* 2. It is objected, That *should we grant these things for the Promotion of our desirable Peace and Unity, Dissenters would only be encouraged by these Concessions to ask more, and we should never know where their demands would end, till they had rob'd us of the whole Church-Government. If some things were now to be chang'd in complyance with the humour of a Party, as soon as that is done,* say some, *another Party might demand other Concessions, and there might be as good Reasons invented for the one, as for the other.* Dr. Burnet's Life of Sir *M. Hale*, p. 43.

Answ. 1. Is not the Power in your own hands to grant or refuse, as you shall see expedient to the great ends of your whole Ministry, *the Glory of God, the Peace of the Church, and the Salvation of Souls.* If therefore they demand any thing which is apparently repugnant to these ends, you have good warrant to reject all such unreasonable proffers: If they demand nothing of this Nature, sure the prevention of all the dreadful Evils mentioned, *Chap.* 1. and 2. and the Example of our *Lord*, and his *Apostles*, will more than warrant our Condescension to their weaknesses in such cases. (2.) What is desired to be removed but things indifferent, and unnecessary, and by our *Church* acknow-

acknowledged to be such? If therefore their demands only concern such things, I hope the benefit of such Concessions, here laid down, will fully satisfie the reasonableness of them, if they do not concern them, they are not pleaded for by me, nor can be rationally pleaded for by them. (3.) If your *Church-Government* consists only of things indifferent, it is indifferent whether you part with it or not, but if it be of God, as I do heartily believe, as for the substance of it, it may be clearly proved to be, no Pleas for the abatement of things confessedly indifferent, can in the least endanger, or concern it.

§. 3. *Obj.* 3. It is objected, That *the abating of these Ceremonies, and the alteration of some Expressions in the Lyturgy, which render Men averse from joyning with us in Communion, would scandalize Conformists; for should we alter what hath once been settled by Men of such profound Judgments, of so great Wisdom and Integrity, and of such indefatigable Industry, as were our first Reformers, it would tempt Men to suspect their judgment in the whole Reformation.*

Answ. To this Objection I answer with our Gracious Soveraign, That *I do not think that Reverence we owe unto the Church of* England *would be in the least degree diminished by our Condescensions not peremptorily to insist upon some particulars of Ceremony, which, however introduced by the Piety, Devotion, and Order of former times, may not be so agreeable to the present, but may even lessen that Piety, and Devotion, for the improvement whereof they might haply at first be introduced, and consequently may well be dispensed with.* (2.) This cannot with any truth be pretended, since making such an Alteration, as is pleaded for, is only doing that which even these first *Reformers* declared

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to

to be lawful upon great occasions, and therefore acting suitably to their great Wisdom and profound Judgment in this Matter: Can any *Regular Son* of the *Church* of *England* be scandalized that she doth actually what she declareth both in her *Lyturgy* and *Articles*, that she hath Power to do? May he not rather be offended that upon such great occasions as the prevention of our *Schisms*, and of the ruine of immortal Souls occasioned by them, the Preservation of the *Protestant Religion* from reproach, and the procuring of the welfare both of *Church* and *State*, she doth not exercise that Power? Are not things indifferent such as may be imposed, or not imposed, at pleasure? And doth not our *Church* declare her *Ceremonies* to be things indifferent? Can therefore any *Regular Son* of the *Church* of *England* be offended that she doth use her Liberty in Matters wholly left unto her liberty, and by her first *Reformers* declared so to be? Moreover what is it that we plead for, *not that the Ceremonies established by Law, should be abolished, or that Conformists should be forbid to use them*; but only *that others, whose Consciences will not permit them so to do, should be dispensed with in their omission of them*; wherefore to say that by so doing they should offend any sound Member of the *Church* of *England*, is to talk foolishly of things impossible? *Answ.* 3. The *Church* of *Christ* hath judged it fit to alter many things which were first instituted by the blessed *Apostles*, or by the *Primitive Ages* of the *Church*, as I have shewed abundantly, *Chap.* 8. and yet I hope this tempteth no man to suspect the Wisdom of the *Apostles* of our *Lord*, or of the *Primitive Professors* of *Christianity*, why therefore should a like practice tempt any to suspect the Wisdom of our first

first *Reformers*? Nay, Fourthly, It is certain that we have already alt'red many things, which were allowed, done, practiſed by our firſt *Reformers*; they, at the firſt, retained *Chryſme*, *Prayer for the Dead*, *Baptiſm by Women*, and many other things of a like Nature, as I have ſhewed already. And if theſe things might be reformed without Reflections on their Wiſdom, why may not other things be ſo? But it is ſaid, *That many ſuch Conceſſions may ſhake thoſe of our own Communion, and tempt them to forſake us, and go over to the Church of* Rome, *pretending that we changed ſo often, that they were thereby enclined to be of a Church that was conſtant and true to her ſelf.*

Dr. *Burnet's* Life of Sir *M. Halts*, p. 43.

Anſw. This can be no temptation to any rational Member of our *Church*, ſeeing ſhe by thus acting remains ſtill true and conſtant to her ſelf, that is unto her Declaration, That *Matters of this Nature may, and ſhould be alt'red according to the Exigency of varying Circumſtances*; If indeed, in our *Articles* of Faith, ſuch Alterations were admitted, there might be then ſome juſt pretence that we are not true and conſtant to our ſelves, but by a change of that which in our *Articles* and *Lyturgy* we lay is changeable, and ought to vary according as the Circumſtances, which make them either hurtful, or expedient, do vary, there is no colour given to this vain pretence.

Secondly, Who knows not that the continuance of thoſe *Schiſms* which now remain among us, with their direful conſequences, do mightily advance the *Papal Intereſt*, and gain more *Proſelytes* unto them, than all their other Arguments, as I have ſhewed already; and therefore thus to condeſcend in things indifferent for the removal, or the abatement of thoſe *Schiſms*, would be the beſt expedient for the prevention

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of *Revolters* to the *R. Church*, that could be well invented. Moreover the Judicious *Zanchy* ſaith, *That the retaining of theſe things do give the Papiſts an occaſion, and the beſt that may be, to confirm and harden themſelves and theirs in their Superſtitions, and make them hope we will in time recall all their other Rites and Sacraments*; or as a *Popiſh Biſhop* ſaid, *if we ſup of their Broath, 'tis to be hoped in time we may come to eat of their Beef alſo.* And this ſeems to be ſaid with as much plauſibility, as that the abatement of theſe Rites may be attended with ſuch evil conſequences.

§. 4.

Obj. 4. *All change is dangerous in Church and State, no man can ſee what diſturbance may follow upon an inconſiderate variation, in a time when ſuch Chriſtian Privileges, and Publick Authority ought to be owned, and preſerved inviolable, what doubts may ariſe upon ſuch a change, and what Confuſion may follow it, who will take upon him to determine?* Dr. Womack, p. 274.

Anſw. To call the Ceremonies *inoffenſive*, the variation of them *inconſiderate*, to ſay that they are *Chriſtian Privileges*, is to affirm what never can be proved: And the *Queſtion* who can tell, *&c.* may be anſwered by another Queſtion, *Who can tell what doubts may ariſe, and what confuſion may follow upon the refuſal to abate theſe Impoſitions?* But in the mean time this is certain, that whilſt our *Schiſms* and Contentions about theſe triflles do continue, Religion is blaſphemed, the *Atheiſt*, and *Sceptick*, is gratified; the *Jew*, the *Gentil*, the *weak Chriſtian* is offended, the *Proteſtant Religion* is reproach'd, and *Popery* gets great advantage; The *Church* and *State* are endangered, the Peace, Unity, Charity, Edification of the *Church* is much obſtructed, and what miſchief, equal to all, or any of theſe things can follow from an inconſiderable variation in a *Ceremony*,

mony, or an Expreſſion uſed in the *Lyturgy*, it is not eaſie to conceive. (2.) To this Objection I anſwer in the words of the Judicious *Lord* Verulam, *Surely every Medicine is an Innovation, and he that will not apply new Remedies, muſt expect new Evils; for time is the greateſt Innovator, and if time of courſe alter things to the worſe, and Wiſdom and Council ſhall not alter them to the better, what ſhall be the end? A froward retention of Cuſtom is as turbulent a thing, as Innovation.* (3.) The change here pleaded for, doth ſignifie no more than a change of Habits, and Faſhions, and of ſome Old Cuſtom which hath been found irrational, or inconvenient, and if this be very dreadful to the *State*, all our Laws concerning the alteration of them may be ſo; or if, for the advantage of our Trade, or our Eſtates, or for the benefit of the Subject in reference to his Temporal concerns, we doubt not to make alterations in thoſe kinds, why ſhould we ſcruple to make alterations in ſome few Circumſtances reſpecting worſhip, for the preventing of the ruine of innumerable Souls? (4.) Is it not apparent from what hath been diſcourſed, that there hath been as great an alteration, both as to *Ceremonies*, and other Matters contained in the *Lyturgy* of *Edward* the Sixth, without the leaſt Confuſion; why therefore may not the like alterations be now made without confuſion?

Eſſay 24.

§. 5. Obj. 5. *But if theſe things be lawful in themſelves, and in their due Circumſtances uſeful, and there be in the Church a Power of enjoying lawful things to uſeful Purpoſes, then cannot the eſtabliſhing theſe things thus directed, be diſallowed.*

Mr. *Faulkner Libert. Eccleſ.* P. 392.

Anſw. 1. This Argument may be retorted thus, if the abatement of theſe things be lawful

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in it ſelf, and in the preſent Circumſtances highly uſeful for all the great and neceſſary ends forementioned, and there be in the *Church* a Power, as we confeſs there is, to abate things indifferent for ſuch uſeful purpoſes, then cannot this abatement be diſallowed, if our *Superiors* are pleaſed to countenance it.

Anſw. 2. Compare the uſeful purpoſes of the commanded *Ceremonies*, with the benefits of their abatement, and the Miſchiefs which enſue upon the impoſition of them as the Conditions of Communion, and then I fear there will be too much reaſon to diſallow of this Eſtabliſhment; eſpecially if that of Biſhop *Taylor* be conſidered, that *to the making of a Law there is ſomething elſe required; beſides that it is apt to edifie, or to inſtruct, for it muſt edifie and not deſtroy, it muſt build up and not pull down; that is, it muſt build up with all hands, and not pull down with one.* *Duct. Dubit. l. 3. Ch. 4. R. 20. §. 4.*

Obj. 6. The ſame judicious *Author* adds, That *out of Complyance with the minds of others to neglect due reverence to God, or Rules of Order in the Church of God, is not allowable.* §. 6. *P.* 411.

Anſw. This I confeſs is true, provided that he ſpeaks of Reverence due by the Command of God, or Rules of Order neceſſary unto the orderly performance of his Service, but then I do deſpair of ſeeing even the ſhadow of an Argument to prove that the abatement of our *Ceremonies* would be the Authorizing the neglect of any Worſhip due to God, or of the orderly performance of his Service. Nor can this be aſſerted by any *Regular Son* of the *Church* of *England*, who is obliged to maintain the things impoſed to be *of their own Nature things indifferent, and alterable at the diſcretion of our Governors*; for ſure it is not an indifferent Matter, *whether God be worſhipped with due Re-*

verence, or Order be observed in the Church or not; but as some sit, some stand, some kneel at Common-Prayer, and Prayer before Sermon, and this without Confusion; so may some sit, some kneel, some stand at the receiving the Sacrament; as we Baptize in private *without the sign of the Cross*; so may we do the like in publick, if it please *Superiors*, without Confusion; as we do upon Fasting Days officiate without a Surplice, so may we do at other times without Confusion, if our Superiors would permit us.

Contr. Præjud. Eccl. Rom. Cap. 31. 33. Secondly, I answer with the Learned *Camero*, that even Order may be not only laid aside, but even neglected and transgressed, for a greater good, as when a Citizen doth voluntarily rise up against a Magistrate who is endeavouring to betray the City to the Enemy, or a Common Souldier against a Rebellious Officer; Now Charity is greater than Faith, and therefore is a greater good then Order in extrinsicals, and the Salvation of Souls is the End of Order, that therefore must be better than the Means, and consequently Order may be transgress'd when it is necessary for that end to be so.

P. 432. *Obj.* 7. But saith this Learned *Author*, *the Prudence of the Church would appear very contemptible to her Adversaries, if either her Rules or Practices about Matters of Order should be as mutable and various as the uncertain and different thoughts of suspitious and scrupulous Persons*: *Answ.* Whoever pleaded for the alteration of all *Rules* and Practices concerning Matters of Order, as oft as any inconsiderable number of Persons might suspect or scruple them. The *Question* honestly and truly stated, is only this, *Whether those Rules of the Church which concern things indifferent and in their Nature, by our own confession*

confeſſion alterable, ſhould not be altered or relaxed, when it ſo happeth that an horrid Schiſm with all its dreadful Conſequences is by the impoſition of them cauſed throughout the Body of the Nation, and the Salvation of innumerable Souls is hazarded thereby. This being ſo, let any reaſonable Perſon judge whether that Prudence of the *Church* deſerves contempt, which for prevention of the worſt of Evils, and out of pity to ſo many Souls, would alter that which upon juſt occaſion ſhe declares ſhe may, and ought to alter, ſince by this Condeſcenſion ſhe would ſo clearly evidence *that wiſdom which is from above*, which is both *pure and peaceable, full of mercy, and good works*; ſurely her Prudence could be contemptible to none but thoſe whoſe wiſdom is not from above. And it with equal reaſon may be ſaid, That St. *Paul*'s Prudence was contemptible, who *to the Jew became a Jew, that he might gain the Jew*; that is, was various and mutable in his Practice touching things indifferent, according to the different thoughts of like ſuſpicious and ſcrupulous Perſons.

Obj. 8. Laſtly, For the commanding of things ſcrupled and left indifferent by Chriſt, the Learned Mr. *Faulkner* diſputes thus, *This Power must be granted becauſe there are many caſes where ſomewhat is neceſſary in general to be determined, and yet every particular under that general is liable to the like inconvenience of oppoſition.* §. 8. P. 425.

Anſw. This Argument I chooſe a little to conſider, not that it contradicts my Theſis in the leaſt, or that any man in his Wits can diſpute his Concluſion from the whole, *viz. That ſome things which may become, or have been Matters of Diſpute, may lawfully be ordered by Eccleſiaſtical Authority*; but becauſe the Argument P. 432.

as it is managed by that otherwiſe ingenious Man, containeth great miſtakes, which being rectified, will ſet Men right in the deciſion of the Controverſie. 1. Therefore where he ſaith, *There be many caſes where ſomewhat* in genere *is neceſſary to be determined*, The *Diſſenters* not only allow this; but alſo add, that in all caſes truly ſuch, the *Magiſtrate Civil* or *Sacred*, not only may, but muſt determine, and indeed no man in his wits can doubt, *that what is neceſſary to be determined muſt be determined*, and ſeeing *Par in parem non habet poteſtatem*, it follows that they cannot be determined by any other but *Superiors*; that is, they cannot be obligingly determined by others. But then they Univerſally deny that it is neceſſary to determine any of theſe ſcrupled Ceremonies, and they have perfect demonſtration for the Truth of that denial; for *neceſſarium eſt quod non poteſt aliter ſe habere*, *that only is neceſſary to be done which cannot be left undone*, that only neceſſary to be determined in order to the performance of an Action, without which the Action cannot be done, or at the leaſt not well done; but Divine Service may be celebrated, *Baptiſm* may be adminiſtred, the *Sacrament* may be received, yea all theſe Actions may be performed well, though no determination ſhould be made by our *Superiors* that all who do officiate ſhould wear a Surplice, all that receive the *Sacrament* ſhall kneel, and all that are Baptized ſhall receive the ſign of the Croſs upon their foreheads; but all theſe things were left indifferent, and every *Miniſter* or Perſon concerned in theſe Actions were permitted to do them as he judged beſt. *An uniform appointed Geſture at the Sacrament*, ſaith Mr. *Faulkner*, *and*

P. 432.

and a decent fixed Habit for Miniſters may be ſuſpected by ſome who are ready to take all occaſions for ſuſpition, and the want of theſe things are deemed irreverent, and diſorderly; and therefore unlawful by others. Let therefore, ſay the *Diſſenters*, him that ſuſpects the lawfulneſs of theſe things be permitted to forbear them, and he who thinks the want of them unlawful, though he be certainly Superſtitious, and no true *Church* of *England*-man, be allowed to uſe them, let him that will have a *May-Pole* have it, and he that would not have it, have no *May-Pole*. Moreover the Learned Perſon inſtanceth in the caſe of *unleavened Bread, for which the* Latines *did contend ſo ſtiffly with the* Greeks, *and here*, ſaith he, *ſome determination is neceſſary to the due order and Regular Adminiſtration of God's Ordinance, where either leavened or unleavened Bread muſt be received.* No, ſay I, my Determination by the *Magiſtrate* is here unneceſſary, *becauſe either leavened, or unleavened Bread may be received*; and therefore in this caſe the only neceſſary thing to be determined is that of the Apoſtle, *That every one be fully perſwaded in his own mind. The* Latine *Church*, ſaith he, *would allow no other but unleavened Bread*; *and upon this account* Leo *the Ninth Excommunicated* Michael *the Patriarch of* Conſtantinople; *and they of the* Greek *Church have Nick-named the* Latines Azymites, *and give this difference as one account why they refuſed Communion with them, and did at* Conſtantinople *denounce an Anathema upon the uſe of unleavened Bread*; Now here, I ſay with Mr. *Hales*, *I can not ſee, but the whole Chriſtian World were Schiſmaticks*; P. 432.

and that it was so far from being necessary that this case should be determined one way or other, that this very Determination was *Schismatical* on both sides; And I conceive that I have demonstration for what I say from his own words, *for seeing*, as he saith, *neither of their Arguments were conclusive against the lawfulness of the others Practice*, they must pronounce Anathema upon, and must renounce Communion one with the other without cause, which is the very Sin of Schism.

P. 431.

§. 9. Obj. 9. *That it is better to keep Dissenters out of the Church, than thus to bring them in, since a Faction upon that would arise in the Church which may be more dangerous than the* Schism *it self is.*

Dr. Burnet's Life of Sir M. Hales, p. 42, 43.

Answ. 1. This Objection holds as much against the Condescension which St. *Paul* pleaded for, as against that we plead for now, and even against all permission of variety in Judgment, or Practice in the most trivial Matters; for the strong might with like reason, have pleaded against the Exhortations of St. *Paul* to Condescension, That *to admit the weak to Church Communion would cause a Faction in the Church*; and with like reason it may now be pleaded, that to admit the *Calviniſt* and the *Arminian*, the *Caſſandrian Conformiſt*, who approves Submiſſion only to the things impoſed, and the *Conformiſt* who approves alſo of the Impoſition of theſe things as the Condition of Communion, the Man who Prayes *Extempore* before his Sermon, as well as he who *biddeth Prayer*, or doth reſtrain himſelf unto a form; The Aſſertor of Juſtification,

cation by Works, and by Faith only, is to admit of Men into the Bowels of the *Church*, who may beget a Faction more dangerous than the Exclusion of such Persons. (2.) I cannot well conceive how this Objection is well consistent with that saying of our *Lord*, *he that is not against, is for us*, or with that of St. *Paul* who tho some preached *Christ* of *strife* and *envy* not from sincere affection and good will, did yet *rejoyce therein*. For sure he would have no just cause thus to rejoyce, were it not better Christ should even thus be preached, then not at all. (3.) I know no Reason to conceive that a diversity of judgment or of practice in a Church, which hinders nothing the Communion of the Members of it in any of its Publick Offices, can be so dangerous, as is that *Schism* of which the *Scripture*, and the *Fathers* speak such dreadful things. And, (4.) If this condescention only be allowed upon these conditions that men engage by Oath, or Solemn Promise, that they will never speak or preach, or write against the little things in which they are indulged, nor give disturbance to the *Church*, about them, and with smart penalties on them, which upon these accounts do make or contribute to any *Factions* in the *Church*, I know not what is further requisite for the prevention of such *Factions*. Now thus would the more moderate *Dissenters* be content to be admitted, and thus alone can any wise man plead for their *Admission*. To this effect are those most excellent words of *Dr.* Still. *If any temper can be found*

9 Mark 40. 1 Philip. 15, 16, 19.

Preface to the *unreas. of Separation*, p. 91.

found out as to the manner of ſubſcription that may give eaſe to the ſcruples of our Brethren, and ſecure the peace of the Church, the deſired union may be obained without the apparent danger of encreaſing the Factions among us.

POST.

POSTSCRIPT.

HAving ſpoken occaſionally of the Alterations which have been made in the *Lyturgy* ſince the beginning of the Reformation to this preſent time: I here preſent the *Reader* with a particular account of ſuch of them as are moſt conſiderable under their Reſpective Heads, as *v. g.*

The Alterations reſpecting Ceremonies which are theſe:

Firſt, In the Firſt Book of *Edward* the Sixth, a *Surplice* only is required in *Pariſh Churches* and *Chappels*, the *Ornaments* belonging to the Degree of the *Officiator*, which are now enjoyned, were then left indifferent. *Hammond, L' Eſtrange, P.* 63.

Secondly, In the Firſt Book of *Edward* the Sixth, a ſecond Communion was appointed upon *Chriſtmas-Day*, *Eaſter-Sunday* in the Morning, and other great *Feſtivals*, *Agreeably*, ſaith *L'Eſtrange*, *to the Cuſtom of Antiquity*, *which afterwards*, ſaith he, *was omitted upon Conſideration that it was formerly the Turn-Key to let in the multitude of Maſſes ſo frequent in the Church of* Rome. So that our *Church* it ſeems, then thought fit to omit *Ancient Cuſtoms*, when by the *Church* of *Rome* they were abuſed to *Superſtition*. *P.* 147.

Thirdly, In the Firſt Book of *Edward* the Sixth, the *Prieſt* is required to begin the Communion Service *ſtanding before the middle of* *L'Eſtrange. P.* 162.

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the Altar. Whereas the *Rubrick* now requires him to ſay it *ſtanding at the North ſide of the Table.*

Fourthly, In the Firſt Book of *Edward* the Sixth, *Auricular Confeſſion* is allowed, but then it is required, *That neither they who ſhall be ſatisfied with a General Confeſſion be offended with them who do uſe, to their farther ſatisfying, the Auricular and ſecret Confeſſion to the Prieſt, nor that they who think needful or convenient; for the quietneſs of their own Conſciences, particularly to open their Sins to the Prieſt, be offended with them that are ſatisfied with their humble Confeſſion to God, and the General Confeſſion to the Church; But in all things to follow and keep the Rule of Charity,* N. B. *and every man to be ſatisfied with his own Conſcience, not judging other mens Minds, or Conſciences, whereas he hath no warrant of God's Word for the ſame.* Which Rule of Charity and Moderation, were it extended to other Matters of leſs moment, the Schiſms which now remain among us might be much abated, if not wholly cloſed up.

P. 197.

Fifthly, In the Firſt Book of *Edward* the Sixth, the *Rubrick* doth require that *the Miniſter ſhall take ſo much Wine, as ſhall ſuffice for the Perſons appointed to receive the Communion, and putting the Wine into the Chalice, or convenient Cup prepared for that Uſe, ſhall put thereto a little pure and clean Water,* which mixture of Wine and Water, though it was *Apoſtolical*, and done partly in imitation of our *Saviour*, partly to repreſent the Blood and Water which iſſued from his ſide, 19 *Joh.* 34. is now laid aſide.

P. 198.

Sixthly, In the Firſt Book of *Edward* the Sixth, it is ordered, That at the Conſecration of

of the Elements the Minister shall cross them twice, *viz.* when he said *with thy Holy Spirit and Word vouchsafe to Bless and Sanctifie these thy Creatures*; Crossing was also appointed to be used in the Prayer for Consecration of the Baptismal Water at these words, *Sanctifie this fountain of Baptism*; at the Confirmation of *Children*, for then the *Rubrick* orders, That *the Bishop shall Cross them in the Forehead, and lay his hands upon them saying, I sign thee with the sign of the Cross, and lay my hands upon thee in the Name of the Father*, &c. At the Blessing of the Married couple beginning thus, *God the Father*, &c. And lastly, when the Child is named by the *God-fathers*, the *Rubrick* of the First Book of *Edward* the Sixth, Commands that he be signed by the Minister *in the Breast*, as well as in the *Forehead*; now seeing all these Crossings, though very *Ancient*, be omitted; why may not that upon the *Forehead* also be now left indifferent? P. 201. P. 229. P. 258. P. 275. P. 226.

Seventhly, In the First Book of *Edward* the Sixth, it is ordered that the Bread prepared for the Sacrament be *unleavened and round*; and that *although it be read in Ancient Writers that the People many years past, received at the Priests hands the Sacrament of the Body of Christ in their own hands, and no Commandment of Christ to the contrary; yet forasmuch as they many times conveighed the same secretly away, kept it with them, and diversly abused it to superstition and wickedness, lest any such thing should hereafter be attempted, and that an Uniformity might be used throughout the whole Realm, it is thought convenient the People commonly receive the Sacrament of Christ's Body in their Mouths at the Priest's hands.* But now it is left indifferent whether the Bread be round, or of any other Figure, whether P. 208. P. 209.

whether it be leavened or unleavened; and it is ordered, that it be delivered into the hands of the Communicant; and why may not the *Ancient Custom* of *standing* at the time of receiving be as well restored?

Eighthly, In the First Book of *Edward* the Sixth, the *Rubrick* Commands the *Priest* to *Exorcise* the unclean Spirit supposed to be in the unbaptized Infant in these words. *I Command thee unclean Spirit in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these Infants whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptisme,* &c. *Of which custome, saith* L'Estrange, *there is frequent mention in* Cyprian, *and* Tertullian *and other Antients*, and yet this practice is now wholly laid aside.

P. 277.

P. 243.

Ninthly, In the first Book of *Edward* the 6th, the *Rubrick* commands the *Priest* to *dip the Child in water thrice*, to put upon him *the white vesture* commonly called the *Crysom*, saying, *take this white vesture for a token of the Innocence which by Gods Grace, in the Holy Sacrament of Baptisme, is given to thee, and for a sign* N. B. *whereby thou art admonished, so long as thou livest, to give thy self to innocence of living*, it also doth require him to *anoint the Infant upon the Head*, saying, *Almighty God the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins: He vouchsafe to anoint thee with the unction of his holy Spirit*, &c. All these were *ancient Ceremonies*, which are now laid aside, or are omitted by the Church of *England*.

P. 230.

P. 231.

Tenthly, The first Book of *Edward* the 6th, requires that not only a *Ring*, but also *Gold*

P. 275.

and

and Silver ſhould be given at the time of Marriage, as tokens of Spouſage, whereas nothing of this nature is now required by the *Rubrick*. P. 275.

Eleventhly, The *Prieſt* is required in the firſt Book of *Edward* the 6*th*, to *anoint the ſick perſon, at his deſire, upon the forehead or breaſt, only making the Sign of the Croſs*, ſaying thus, *as with this viſible Oyl thy body outwardly is anointed, ſo our Heavenly Father, Almighty God, grant of his infinite Goodneſs, that thy Soul inwardly may be anointed with the Holy Ghoſt*, &c. Which *ancient Cuſtom* is now wholly laid aſide. P. 282.

Twelfthly, In the firſt Book of *Edward* the 6*th*, If any ſick perſon is deſirous to receive the Sacrament who cannot come to Church, the *Prieſt* is commanded *to reſerve ſo much of the Sacrament conſecrated in the Church, as ſhall ſerve the ſick perſon, and thoſe who ſhall communicate with him*, which is not now required by the *Rubrick*, nor is it uſed by the *Church* of *England*. P. 284.

Thirteenthly, In the firſt Book of *Edward* the 6*th*, this excellent Declaration is made. viz. *as Touching, Kneeling, Croſſing, holding up of hands, Knocking of the Breaſt, and other Geſtures, they may be uſed, or left, as every mans Devotion ſerves without blame*, which *Chriſtian moderation* in matters of like nature now, would admirably conduce unto the healing of our breaches. P. 313.

Moreover ſome Rites or Ceremonies now commanded, were then omitted, as alſo are ſome *Rubricks* concerning Ceremonies. As v. g.

Firſt, In the firſt Book of *Edward* the 6*th*, the *Prieſt* at the conſecration is required to take the Bread into his hands, but he had no command *to break it*, as in our preſent Liturgy. P. 202.

Secondly,

Secondly, In the first Book of *Edward* the 6th, there is no command requiring the people to receive *Kneeling*, as now there is, in the 2d Book of *Edward* the 6th, this posture is indeed commanded, and the protestation concerning this Gesture runs thus, *Altho no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else for Malice and Obstinacy misconstrued, depraved, and interpreted in a wrong part, yet because Brotherly Charity willeth that, so much as conveniently may be, offences should be taken away, therefore, we willing to do the same, &c.* Part of which words are now omitted in our present *Liturgy*. Viz. that important truth, *that so much as conveniently may be, offences should be taken away.*

v. P. 203.

P. 207.

Thirdly, In the 1 B. of *Edward* the Sixth, it is acknowledged truly, *That it appeareth by Ancient Writers, that the Sacrament of Baptism in the Old Time was not commonly administred, but at two times of the Year, at Easter, and Whitsuntide.* Which confession is now expunged.

P. 225.

§. 2. Secondly, The Alterations which respect the Prayers of which the *Lyturgy* consisted, are either such as leave wholly out such Prayers as were used in former *Liturgies*, or add such as were not then used; or thirdly, Change some Expressions formerly used in the Prayers and Collects. And

1. We wholly have omitted or changed many Prayers which formerly were used in our *Lyturgies*, as V. G.

First, The Collect for the third *Sunday* in *Advent*, in the *Lyturgies* of *Edward* the Sixth, and Queen *Elizabeth*, was this, *Lord, we beseech thee Give Ear to our Prayers, and by thy Gracious*

P. 108.

Visitation

Visitation lighten the darkneſs of our hearts by our Lord Jeſus Chriſt. Now it is wholly new.

Secondly, The Collect for the Feſtival of *St. Mary Magdalen*, and the Feſtival it ſelf, is now diſuſed. P. 130.

Thirdly, The Collects at *the firſt Communion* on *Chriſtmaſs Day*, and *Eaſter Sunday*, are lay'd aſide, together with the cuſtome to which they belonged. P. 229.

Fourthly, The Collect for the Conſecration of the Changed Water, beginning thus, *O moſt Merciful God our Saviour Jeſus Chriſt, who haſt ordained the Element of Water for the Regeneration of thy Faithful People, &c.* is wholly now omitted.

Fifthly, The Collects 1. for the *Exorciſing* the unclean Spirit; 2. at the putting on of *the white Veſtment*, 3. at the *anointing* of the Infant, and 4*ly*, of the *Sick*, are now wholly lay'd aſide. P. 231. 227. 282.

Sixthly, We have rejected theſe Prayers for the dead; which were extant in the 1. B. of *Edward* the Sixth, *viz.*

Prieſt.

From the Gates of Hell P. 288.

Anſ.

Deliver their Souls Oh Lord.

O Lord—Grant unto this thy Servant, that the Sins which he committed in this World be not imputed to him, but that he, Eſcaping the Gates of Hell, and pains of Eternal darkneſs, may ever dwell

in

in the Region of light with Abraham, Isaac, *and* Jacob, *in the place where there is no weeping, sorrow, or heavineſs; and, when that dreadful day of the General Reſurrection ſhall come, make him to riſe alſo with the Juſt and Righteous, and receive this body again to Glory then made pure, and incorruptible.* This kind of praying for the Dead was univerſally received in the *Church* even from the *Second Century*, and yet we now think fit to wave it.

Moreover there be many Prayers now added, which were not in ſome of the former *Lyturgies*, as V. G.

Leſtrange P. 92. 1. The Prayers for the *Kings Majeſty*, and for the *Clergy*, were omitted in the 1. & 2. B. of *Edward* the Sixth.

P. 94. 2. The Thankſgivings for Rain, Fair Weather, Plenty, Peace and Victory, were added by *King James*.

3. The Prayer in the time of Dearth or Famine which begins thus, *O merciful Father*: the Prayers appointed to be uſed in the *Ember Weeks*, the Prayer for *the High Court of Parliament, and for all conditions of men.* The *General Thankſgiving*, the whole Office concerning *the Baptiſme of thoſe of Riper Years*, the Prayer *for a Sick Child, for a Sick perſon when there appeareth ſmall hopes of Recovery*, and at *the point of his departure*, and *for perſons troubled in mind*, are all added to the laſt Edition of the Common-Prayer.

There

There have been also great Changes in the Prayers and Collects, by Alterations, Additions, and Omissions. §. 3.

By Alterations as V. G.

1. The *old* Collect for *Innocents day* Runs thus. *Almighty God whose praise this day the young Innocents, thy witnesses, have confessed and shewed forth, not in speaking, but in dying. Mortify*, &c.

The *New* thus.

O Almighty God who out of the mouths of Babes and Sucklings hast ordained Strength, and madest Infants to Glorify thee by their death, Mortify, &c.

2. The *old* Collect *for the* 4th *Sunday after the* Epiphany. *God who Knowest—Grant to us the health of Body and Soul, that all those things which we suffer for Sin, by thy help we may well pass and overcome.*

The *New*.

God who knowest, Grant to us such Strength and Protection as may support us in all danger, and carry us through all Temptation.

3. The Collect for *the* 4th *Sunday after* Easter. *Almighty God which doest make the Minds of all faithful men to be of one will.*

The *New*.

Almighty God who alone canst order the unruly wills and affections of sinful men.

4. The Collect for *the* 11th *Sunday after* Trinity. *Give unto us abundantly thy Grace, that we running to thy promises,*

The *New*.

Mercifully Grant unto us such a measure of thy Grace that we running the way of thy Commandments may obtain

promiſes, may be made partakers of thy heavenly Treaſure.

thy Gracious promiſes, & be made partakers, &c.

5. For the 13*th* *Sunday after Trinity. Grant that we may ſo run to thy heavenly promiſes, that we fail not finally to attain the ſame.*

The *New.*

Grant that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes.

6. For the 18*th* *Sunday after Trinity. Grant thy People Grace to avoid the infections of the Devil.*

The *New.*

To withſtand the Temptations of the world, the Fleſh, and the Devil.

7. For the 19th *Sunday after* Trinity, *Grant that the workings of thy Mercy may in all things Direct and Rule our hearts.*

New.

Grant that *thy Holy Spirit* may in all things direct and rule our hearts.

See and compare *the Collect for* Trinity *Sunday*, the 3*d*, 5*th*, 9*th*, 12*th*, 24*th*, *Collects after* Trinity. The *Collect for the Converſion of St.* Paul, St. Philip, *and* St. James, *the Prayer for the removal of the Plague, &c.*

P. 226. 8. The 1. *Collect* in the office of Baptiſme in the 1. B. of *Edward* the 6*th*, Runs thus, *Almighty God which of thy Juſtice didſt deſtroy by Floods of Water the whole*

The *New.*

Almighty God, who of thy great Mercy didſt ſave Noah *and his Family in the Ark from periſhing by Water, and didſt*

whole World for Sin, except Eight persons, whom of thy Mercy, the same time, thou didst save in the Ark, and when thou didst drown in the Red Sea wicked King Pharaoh, *with all his Army, yet at the same time thou didst lead thy People, the Children of* Israel, *safely thro the midst thereof, whereby thou didst figure the washing of thy holy Baptisme.*

* 9. The *Collect for Burial*, in the 1. B. of *Edward* the 6th, runs thus. *We commend into thy hands of Mercy, most Merciful Father, the Soul of this our Brother departed, and his Body we commit to the Earth, beseeching thine infinite Goodness to give us grace to live in thy fear and love, and to dy in thy favour, that when the Judgment shall come, which thou hast committed to thy Well-beloved Son, both this our Brother, and we may be found acceptable in thy sight.*

didst also safely lead the Children of Israel thy People thro the Red Sea, figuring thereby thy holy Baptisme.

The *Lyturgy* of Q. *Elizabeth*, who dirit sanctify *Jordan*, (*and all other Waters*) to the mystical washing away of Sin.

The *New.* * P. 286.

O Merciful God the Father of our Lord Jesus Christ, we meekly beseech thee, Oh Father, to raise us from the Death of Sin, unto the Life of Righteousness, that when we shall depart this Life, we may rest in him, as our hope is this our Brother doth, and that at the General Resurrection at the last day, we may be found acceptable, &c.

10. Then follows this Prayer. *Almighty*
P.286,287. *God, we give thee Hearty Thanks for this thy Servant, whom thou haſt delivered from the miſeries of this wretched World, from the body of death, and all temptations, and, as we truſt, haſt brought his Soul, which he committed into thy holy hands, into ſure conſolation and reſt, Grant, we beſeech thee, that at the day of Judgment his Soul, and all the Souls of the Elect departed out of this life, may with us, and we with them, fully receive thy Promiſes, and be made perfect altogether thro the glorious Reſurrection of thy Son Jeſus Chriſt our Lord.* Which excepting the firſt clauſe, is now wholly changed.

By Additions V. G.

1. To the Prayer *for the whole ſtate of Chriſts Church*, is added this clauſe, *We alſo bleſs thy Name for all thy Saints departed in thy faith and fear, beſeeching thee to Give us Grace ſo to follow their Good Examples, that with them we may be made partakers of thy heavenly Kingdom.*

2. To the ſhort Prayers before the Conſecration of the Water of Baptiſme, is added this not extant in the 1. B. of *Edward* the 6th, *viz.*
P. 230. *Grant that whoſoever is here dedicated to thee by our Office and Miniſtry, may alſo be endued with Heavenly virtues, and everlaſtingly rewarded thro thy Mercy Oh Bleſſed Lord God.* &c.

And thirdly, by Omiſſions, as for inſtance.

1. That paſſage in the *Litany* of the 1. and
P. 89. 2. Book of *Edward* the 6th. *viz. From the Tyranny*

ranny of the Biſhop of Rome, *and all his deteſtable Enormities, Good Lord deliver us,* is left out.

2. In the Prayer for the whole State of Chriſts Church, this paſſage in the 1. Book of *Edward* the 6th, reſpecting the Communicant, is omitted. viz. *Eſpecially we commend unto thy Goodneſs this Congregation which is here aſſembled in thy Name, to celebrate the Commemoration of the moſt Glorious Death of thy Son.* P. 168.

And alſo this Eulogy, *We give unto thee Moſt High praiſe for thy wonderful Grace and Virtue declared, in all thy Saints from the beginning of the World, and chiefly in the Glorious and moſt Bleſſed Virgin* Mary, *Mother of thy Son Jeſus Chriſt our Lord, and God, and in thy holy Patriarchs, Prophets, Apoſtles, and Martyrs.*

And alſo that Clauſe Reſpecting the Dead, *We commend to thy Mercy, O Lord, all other thy Servants which are departed from us with the ſign of Faith, and now reſt in the ſleep of Peace, Grant unto them, we beſeech thee, thy Mercy, and Everlaſting Peace, and that at the day of the General Reſurrection, we, and all they which be of the Myſtical Body of thy Son, may altogether be ſet on his Right Hand, and hear that his moſt Joyful Voice, Come ye Bleſſed,&c.*

3. In the Prayer after the Communion, is omitted this Clauſe extant in the Firſt Book of *Edward* the Sixth, *And command theſe our Prayers and Supplications, by the Miniſtry of thy holy Angels, to be brought up into thy holy Tabernacle before the ſight of thy Divine Majeſty.* P. 204.

4. In the Firſt Book of *Edward* the Sixth,

are these four short Prayers in the Baptismal Office, omitted in our present *Lyturgy*, viz.

P. 230. 1. *Whosoever shall confess Thee, O Lord, recognise him also in thy Kingdom*, Amen. 2. *Grant that all Sin and Vice, here may be so extinct, that they never have power to reign in thy Servants*, Amen. 3. *Grant that whosoever here shall begin to be of thy Flock, may evermore continue of the same*, Amen. 4. *Grant that all they which for Thy sake in this Life do deny and forsake themselves, may win and purchase Thee, Oh Lord, which art Everlasting Treasure*, Amen.

5. In the office of Matrimony in the Prayer after the Giving of the *Ring*, are omitted these words, Extant in the First Book of *Edward* the

P. 275. Sixth, *viz. That as* Isaac *and* Rebecca, *after Bracelets and Jewels of Gold Given one to the other for Tokens of their Matrimony*, &c.

6. In the Burial Office is omitted this Passage appointed to be said at the casting of the Earth

P. 286. upon the *Corps*, 1. Book of *Edward* the Sixth, *I commend this Soul to God the Father Almighty, and thy Body to the Ground.*

§. 4. There be also many Alterations, Additions, and Omissions in the *Rubricks* contained in the Common-Prayer.

Additions, as *V. G.*

Order for reading the Psalter. 1. That *Gloria Patri shall be repeated at the end of every Psalm, and at the end of all the* 22 *Portions of the* 119th *Psalm.*

2. To

2. To the Feaſts appointed to be obſerved, *and none other*, are added *the Converſion of St.* Paul, *St.* Barnabas. The *Faſts* on the *Vigils* of *Saints* were not appointed in the firſt Book of *Edward* the *6th*. *V.* Table of Feaſts of *Vigils*, *L'Eſtr.* P. 57.

3. To the *Leſſons* of the *Old Teſtament*, and the *Apocrypha* is added, *Nov.* 23. *Bell and the Dragon.*

4. In the firſt Book of *Edward* the *6th*, the *Creed* of *St. Athanaſius* is appointed to be read only at *the Feaſts of Chriſtmas, the Epiphany, Eaſter, Aſcenſion, Pentecoſt, and Trinity Sunday*, Now it is appointed to be read alſo upon *the Feaſt of St. Matthias*, St. *John Baptiſt*, St. *James*, St. *Bartholomew*, St *Matthew*, St. *Simon* and St. *Jude*, and St. *Andrew*, *the Miniſter and People ſtanding.* P. 86.

5. To the *Rubrick* before the Communion, reſpecting the excluſion of men that live in malice from that Ordinance is added. *Provided that every Miniſter ſo repelling any, ſhall be obliged to give an account of the ſame to the Ordinary within Fourteen days after at the fartheſt.*

6. That when the Prieſt reads the Goſpel, *the people ſhall ſtand up*, is a thing not appointed in the former *Lyturgies*.

Omiſſions, as,

1. The firſt Book of *Edward* the *6th*, appoints that *during the time of Lent, in the place of* Te Deum, *ſhall be ſung the Benedicite*, which *Rubrick* is now left out. *L'Eſtr.* p. 66.

2. In the *Rubricks* containing Orders how the Holy Scriptures ſhall be read are omitted. 1. This paſſage concerning the reading of the Old Teſtament, viz. *That it ſhall be read through every year once (except certain Books and Chapters which be leaſt edifying, and might be ſpared, and therefore are left unread.* 2. This Rubrick that *ſo oft as the firſt Chapter of St.* Matthew *is to be read either for Leſſon, or Goſpel, you ſhall begin the ſame, at the birth of Jeſus Chriſt was on this wiſe, and the third Chapter of St.* Luke's *Goſpel ſhall be read unto,* he was ſuppoſed to be the Son of *Joſeph.*

P. 35.

3. In the firſt Book of *Edward* the 6th, the *Rubrick* concerning the Communion Bread runs thus, *For avoiding all matters and occaſions of diſſention, it is meet that the Bread prepared for the Communion be made, through all this Realm, after one ſort or faſhion,* &c. Now we have no ſuch *Rubrick.* Moreover the *Rubrick* requiring *that the Bread be made unleavened and round, as before, but without all manner of print, and ſhall be divided into two pieces at the leaſt,* addeth, *that men muſt not think leſs to be received in part then in the whole, but in each of them the whole Body of our Saviour Jeſus Chriſt,* all which is now omitted.

P. 208.

Alterations.

1. In the old *Lyturgy* the firſt ſentence at the beginning of Morning and Evening Prayer runs thus, *At what time ſoever a Sinner doth repent him of his Sin from the bottom of his heart, I will put all his wickedneſs out of my remembrance, ſaith the Lord.*

18 Ezek. 21, 22.

In the *New* thus, *When the wicked man turneth away from his wickedneſs, and doth that which is lawful and right, he ſhall ſave his ſoul alive.*

18 Ezek. 27.

2. The

2. The General Confeſſion to be made before the receiving the Communion was left indifferently to be ſaid *by the Prieſt, or one of the people*, in the old *Lyturgies*. Now the *Rubrick* commands it ſhall be ſaid by *one of the Miniſters*.

3. In the firſt Book of *Edward* the 6th, the *Rubrick* commands the people *to pay their Dues and communicate once in the year at leaſt*. The preſent *Lyturgy* requires them to communicate *thrice in the year at the leaſt*. P. 209.

4. If any of the Bread and Wine remain, *the Curate ſhall have it to his own uſe*, ſaith the Old *Lyturgy*, which in the *New* is reſtrained to the *unconſecrated Bread and Wine*, the reſt being *to be eat and drank by the Communicants*. P. 208.

5. According to the *Rubrick* of the old Common-Prayer, *The Child is to be brought to Confirmation as ſoon as he can ſay, in his Mother Tongue, the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and can Anſwer to ſuch Queſtions in the ſhort Catechiſme, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion oppoſe them in*, by the preſent *Rubrick* he is only to be Confirmed *when he is come to a competent Age*, and can do the things forementioned. P. 257.

6. The *Rubrick* of the old *Lyturgy* ſaith, *That none ſhall be admitted to the Communion until he be Confirmed*, which *Rubrick* was omitted in the firſt Book of *Edward* the 6th, and in the preſent *Rubrick* is thus limitted, *until he be Confirmed, or be ready and deſirous to be Confirmed*. P. 259.

Moreover

Moreover there be divers considerable Alterations in other parts of the Common-Prayer, not well reducible to these heads, as V. G.

P. 195, 196. 1. In the old Common-Prayer Book in the exhortation to them that were found negligent to come to the Communion are these words, *And whereas you offend God so sore in refusing this holy Banquet, I admonish, exhort, and beseech you that to this unkindness ye will not add more, which thing yee shall do, if you stand by as Gazers and Lookers on them that do Communicate, and be not partakers of the same your selves, for what thing can this be acounted else then a farther contempt, and unkindness unto God; truly it is a great unthankfulness to say nay when yee be called, but the fault is much greater when men stand by, and yet will neither eat nor drink the holy Communion with others. I pray you what can this be but even to have the Mysteries of Christ in derision? it is said to all, take yee and eat, take and drink you all of this, do this in remembrance of me. With what face then, or with what countenance shall you hear these words, what will this be else but a neglecting, a despising and mocking of the Testament of Christ? Wherefore rather then you should do so, depart you hence, and give place to them that are Godly disposed*, which excellent passage against the private Masses of the *Church of Rome*, is now expunged.

P. 203. 2. In the Second Book of *Edward* the Sixth, at the delivery of the Consecrated Bread, the Priest is appointed to say only these words, *Take and eat this in remembrance that Christ dyed for*

for thee, and feed on him in thy heart, by Faith with Thankſgiving.

And at the delivery of the Cup, theſe, *Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.* Whereas now there is added to them theſe Prayers, *The Body of our Lord Jeſus Chriſt which was given for thee, preſerve thy Body and Soul to Eternal Life. The Blood of our Lord Jeſus Chriſt which was ſhed for thee, preſerve thy Body and Soul to Eternal Life.*

3. In the Old Catechiſme the Queſtion, *Why then are Infants Baptized, when by reaſon of their tender Age they cannot perform them?* is Anſwered thus: P. 257.

Yes they do perform them by their Sureties, who promiſe and vow them both in their Names.

In the *New* thus,

Becauſe they promiſe them both by their Sureties.

4. In the Order for Confirmation, four Reaſons are aſſigned of that Rite in the Old *Lyturgy*, two of which are now omitted, *viz.* theſe following.

1. That *foraſmuch as Confirmation is miniſtred to them that be Baptiſed, that, by impoſition of Hands and Prayer, they may receive ſtrength and defence againſt all temptations to ſin, and the aſſaults of the World and the Devil, it is moſt meet to be miniſtred when Children come to that age that partly by the frailty of their own fleſh, partly by the aſſaults of the World and the Devil, they begin to be in danger to fall into ſundry kinds of Sin.* P. 253.

2. *Becauſe*

2. *Becauſe it is agreeable with the uſage of the Church in times paſt, whereby it was ordained that Confirmation ſhould be miniſtred to them that were of Perfect Age, that they being inſtructed in Chriſts Religion, ſhould openly profeſs their own faith, and promiſe to be obedient to the will of God.*

3. In the Commination in the *old Liturgy*, we
P. 310. read thus, *viz. Curſed be all Worſhippers of Images.*

But in the *New*, thus, *Curſed are ye Idolaters.*

Now whoſoever doth ſeriouſly conſider of all theſe Changes and Alterations, will find reaſon to believe the truth of what I have aſſerted, *That leſs Alterations in the preſent Lyturgy would Gratify the more Sober Diſſenters, than have been made already.*

Secondly, He will be convinced, if he be skilful in *Antiquity*, of the Great Inſincerity of theſe two Pretences, 1. That we, laying of the Reſt aſide, have kept our preſent Ceremonies out of due Reverence to *Antiquity*. And 2. That we have left the *Church* of *Rome* only in thoſe Ceremonies in which ſhe hath left *Antiquity*.

Thirdly, He will find cauſe to judge we have no reaſon to ſuſpect any *Confuſions* or evil conſequences ſhould happen upon remitting of the Ceremonies, or changing a few ſcrupled Expreſſions in our *Lyturgy*, this being done already without thoſe evil Conſequences. Nor

Fourthly, Can he think we ſhall *unworthily reflect upon the firſt Compilers of the Common-Prayer*, by ſuch a change, unleſs we have already

dy done it by the Alterations we have made already. Nor

Fifthly, Can he reaſonably fear that we ſhall *Scandalize others* by our condeſcention in theſe matters, few, that I know of, being ſcandalized at what hath been already Granted.

Laſtly, It is apparent that we, to win, I hope, the Papiſt to Communion with us, or that we might not too much incenſe them, have omitted that Clauſe of the Letany, *From the Biſhop of* Rome, *and all his deteſtable Enormities*, &c. And ſecondly, have changed that Paſſage in the Commination, *Curſed be the Worſhippers of Images*, into *Curſed are Idolaters*, and have left out that Exhortation which condemned, as a moſt vile abomination, their uſual *Maſſes* where people *Gaze*, but do not Communicate; and as the Excellent Dr. *Still.* obſerves, 'The ſame 'reaſon which made them yield ſo far to them 'then, ſhould now perſwade men to alter and 'lay aſide thoſe things which yield matter of 'offence to any of the ſame profeſſion with 'themſelves now. For ſurely none will be ſo 'uncharitable towards thoſe of his own profeſ- 'ſion, as not to think there is as much reaſon 'to yield in complyance with them, as with 'the *Papiſts*. And it cannot but be look't upon 'as a token of God's Severe diſpleaſure againſt 'us, if any tho unreaſonable propoſals of peace 'between us and the Papiſts, ſhould meet with 'ſuch entertainment among many, and yet any 'fair offers of Union and Accommodation 'among our ſelves, be ſo coldly entertained. *Iren.* p. 123.

FINIS.

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